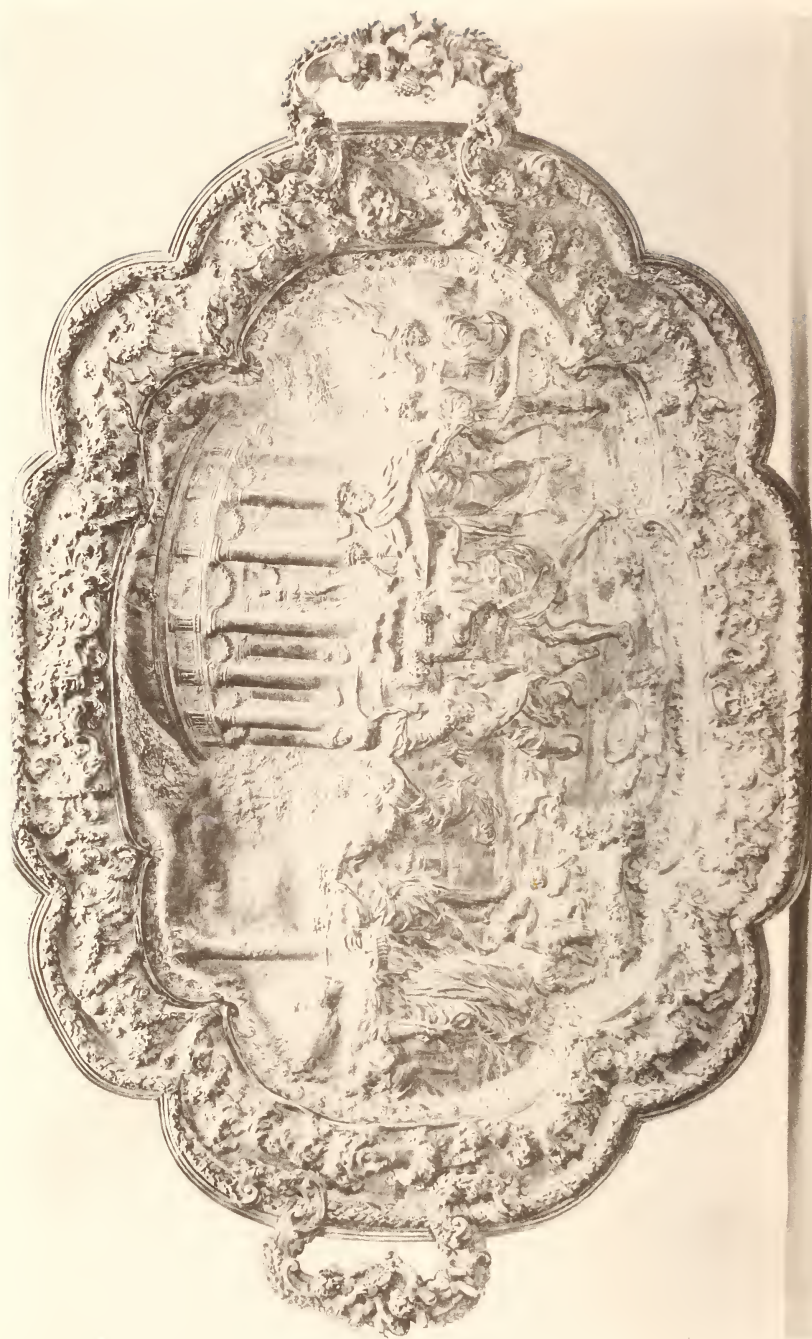




Old Plate



LARGE PLATEAU (FRENCH C. 1700); GORHAM CO. (P. 146).

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Old Plate

Its Makers & Marks

By J. H. Buck

With Numerous Illustrations

New & Enlarged Edition



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MCMIII

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Preface

IT is the object of this new issue of OLD PLATE to attempt a description of some of the many examples of silverware to be found in various parts of the country, made not only by foreign but by native craftsmen, and to endeavor to trace more especially the names, marks and abodes of the latter.

Prof. T. S. Woolsey, of Yale University, writing in "Harper's Magazine" (Vol. XCIII.), urges the importance of investigating more fully the subject of American silversmithing:

"English silversmiths emigrated to this country, and did as good work here as at home. As we learn the names and marks of these men, and can thus identify their work, why is it not, for us at least, as valuable and interesting as any other? What we need is a careful list of such workmen, with their dates and the marks they struck. . . . But it needs a vast amount of work. The town records should be searched on the one hand, and thousands of examples of American-made plate should be catalogued and collated on the other, as Rosenberg has done for Germany. When we are able to identify the makers' marks on nine-tenths of the American-made plate treasured by our Colonial families, thus learning where and between what dates it must have been made, it should have in our eyes a value such as no foreign plate of the same age can boast."

For the most part collections belonging to the various churches to which access could be

obtained have been carefully examined and noted, not but that there are many fine examples in private collections, but that from the difficulty of alienating church property, and from the voluminous records extant relating to these institutions, the authenticity of their plate can be assured beyond all possible question.

As an aid to collectors, facsimiles of many marks are given, which, together with the chronological lists, tables of date-letters, list of American makers and index of makers and marks, should facilitate the identification of old plate.

These investigations have been carried on by the kind permission and through the liberality of The Gorham Manufacturing Company. The writer's thanks are due to the rectors and custodians of the churches mentioned, to Mr. Samuel T. Crosby and Mr. A. W. Kennard, of Boston, to Mr. I. F. P. Lawton, of Providence, and to the owners of the numerous pieces of plate illustrated or described.

Special thanks are likewise due to Mr. C. de R. Howland, of New York, Prof. T. S. Woolsey, of New Haven, and Dr. Francis H. Brown, of Boston, for placing their notes on old silver at his disposal, and to other kind friends who have supplied information, sketches, etc., and to Mr. Ingalls Kimball, of The Cheltenham Press, the publisher, for his interest in the work.

Impressions or rubs of marks on old silver, especially those engraved with dates of presentation, will be very acceptable, as will also be any accounts of native silversmiths.

J. H. B.

Mount Vernon, New York,
February, 1903.

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Old Plate

Old Plate

The First Chapter

GOLD—SILVER—THEIR ALLOYS—THE STANDARDS—
THE ASSAY—STANDARD WEIGHTS.

GOLD and silver—metals widely distributed over the old and new worlds—were known from the earliest times. Gold being found in a native state was at once fit for use, but silver, requiring more preparation from its ore, had probably to wait until man had devised some method of working it. Once known, its wonderful properties as an art-medium were immediately appreciated, and it soon superseded gold for almost all purposes but that of personal ornament. In the Book of Genesis we read that "Abram was very rich in cattle, in silver, and in gold," and there are over three hundred passages in Holy Writ in which mention is made of the precious metals.

The Egyptians, Assyrians, Phœnicians, Greeks and Romans were all well acquainted with both gold and silver, but as we approach the arts of Greece and Italy we have far more to rely upon both in examples still existing and in descriptions given by ancient writers. In Homer's time, and for long after, all decorative metal-work was made by the hammer out of thin pieces of plate, the different pieces being joined together by pins or

rivets. The Greeks valued much of their work for its lightness; but it would seem that by stamping weight upon any object of gold and silver the Romans valued it for the opposite reason. We read in the poems of Homer and in other very early books that shields and armor and chariots were made of or decorated with gold; and a large quantity of gold and silver vessels and personal ornaments has been discovered within the last few years upon what is said to be the site of Troy and the palace of King Priam.

Some centuries later, in the days of Phidias and the great sculptors of that time, there is reason to believe that the art reached the highest degree of perfection. Gold and silver glittered everywhere, and were used to such an extent that these metals almost passed out of the hands of the silversmith and became a material for the builder. All their works have perished; although some remained perfect until long after Christianity had been accepted as the religion of the Roman Empire. The conversion of Constantine the Great and the removal of the rest of his government to Constantinople caused a complete revolution in the world of art.

During the succeeding centuries, as civilization spread over Europe, the desire to possess rich vessels and ornaments made of the precious metals naturally increased. Not only kings and princes encouraged artists everywhere, but religious houses ordered splendid works for the use of their churches, and the laity offered innumerable gifts. These treasures in their turn were pillaged and destroyed by various hordes of barbarian conquerors; the ancient services of gold were melted into money, and have never since been replaced. The ancient craft, therefore, of the goldsmith is now repre-

sented by the two existing crafts of the SILVERSMITH and the JEWELER.

The largest proportion of gold and silver work which now exists, made in the mediæval times, was originally for sacred use and for church decoration. This is so, in spite of the terrible destruction of all such works of art during the numerous wars and troubles in Europe. In the United States, prior to the Revolution, our ancestors depended largely upon the mother and European countries for articles of luxury, and quantities of plate were either brought over or imported. "The early settlers of Massachusetts, New York, Maryland, Virginia and the Carolinas, being to a large extent of good families, brought with them their silver, all of the best period." Before proceeding to consider the plate* to be found in this country, and the makers' and other marks from which, as we shall find, it is often possible for the expert to gather much curious information, it will be well to note what may seem to be of use to the amateur and collector of old plate as to the precious metals themselves and their alloys.

Gold is employed as the standard of value throughout the world. It has a specific gravity of 19.25, while that of silver is 10.40, or not much more than half the weight of gold. For convenience of use, the weight of the silver article is every way preferable to that of the more costly metal. Silver is not so malleable as gold, but for both it was found expedient from the earliest times to employ some other metal as an alloy (*à la loi*) to give them the required degree of hardness for

*"The designation *plate* means, strictly speaking, *wrought silver*, and is derived from the Spanish word *plata*, although it is frequently wrongly applied to vessels or utensils of gold as well as silver; hence *gold plate* is erroneous and *silver plate* a pleonasm."

working, without materially affecting their color. It is found that whilst silver and copper are the metals which can be most usefully employed in forming such an alloy with gold, copper only can be advantageously used for the alloy with silver.

Standard gold and *standard silver* represent fixed proportions of those metals, as directed by law, combined with less valuable ones. Those proportions have varied in different countries at different periods; the terms *fine gold* and *fine silver* denoting the state of those metals when perfectly pure, and absolutely free from alloy of any kind. Fine gold and silver are far too soft to be employed in the manufacture of articles of commercial use. The fineness of gold is commonly expressed in *carats*,* the usual proportion of the standard being 22 parts of fine gold and 2 parts of alloy (silver or copper) in every 24, or 917 fine. This is the proportion in United States Eagles and Half Eagles coined under the act of 1792; other standards in use by jewelers being 18, 15, 12 and 9.

The principal alloy of silver is copper, the English standard, known as *sterling*, having 11 oz. 2 dwts. of fine silver and 18 dwts. of alloy in every 12 oz., or 925 fine. From 1697 to 1720 a higher standard was compulsory—11 oz. 10 dwts. of fine silver to 10 dwts. of alloy in every 12 oz., or 959 fine. This is known as the “Britannia” standard, from the figure of Britannia in the hall-mark. After 1720 the old standard was adopted, but the higher could still be used, and this has been so ever since, though to a limited extent.

* The carat, or karat, is a bean, the fruit of an Abyssinian tree called *kuara*; these beans, from the time of their being gathered, vary very little in weight, and seem to have been used in Africa for weighing gold. In India they are used as weights for diamonds, as well as in Europe. The carat contains four grains.

In May, 1879, the Select Committee appointed by the House of Commons to inquire into the operation of the Acts relative to the Hall-marking of Gold and Silver Manufactures considered the matters to them referred, and agreed to the following Report:

The lower standards of gold, viz., 15, 12 and 9 carats (equal respectively to $\frac{15}{24}$, $\frac{12}{24}$ and $\frac{9}{24}$ of pure metal), should be discontinued. A composition containing *less than two-thirds of pure metal ought not to be called by the name of that metal.*

The following extracts from "A Touch-stone for Gold and Silver Wares; or, A Manual for Goldsmiths," by W. B., of London, Goldsmith, 1677, will here prove interesting:

"Our forefathers considering that Silver in its finest degree would be too soft for use and service (for the finest Silver is almost as soft as Lead), did consult to reduce or harden the Silver (by alloying it with baser Metal) to such a degree, that it might be both serviceable in the works, and also in the wearing keep its native Whiteness; And upon Experiment and due consideration, did agree that there should be put Eighteen penny weight of fine Copper into Eleven Ounces and two penny weight Troy of the finest Silver, both which makes Twelve Ounces or the pound Troy; And so according to that proportion for more or less; (where it is to be observed, That either Tin, Pewter, or Lead being put into Gold or Silver for the alloying thereof, or being mixt therewith, renders it extream brittle, and altogether unfit for work); which degree of alloy is concluded upon by the Law-makers of this Kingdome, to be the Standard for all Silver Money, and all Silver Works, and is commonly called the *Sterling Alloy* (from the *Esterlings* or men that came from the *East-Country*, and were the first Contrivers and makers of that alloy;) And this is that which is meant in the *Statute* of 18 *Eliz. Cap. 15.* by the Expression, (to wit.) *Not less in fineness than that of II Ounces two penny weight.* And for this purpose divers *Statutes* have been made." . . .

The derivation of the word "Sterling," used to denote a certain recognized standard of silver, is one which has for a long time engaged the atten-

tion of antiquarians. *Spelman supposeth it to take that denomination from the Easterlings, who as he supposeth, came over and reformed our coin to that allay. Of this opinion was Camden. When this name of sterling came first is uncertain; only we are sure it was a denomination in use in the time of Henry III., or Edward I., and after ages, but it was not in use at the compiling of Doomsday. Some authors say from Easterlings, a race of German or Dutch traders; but is it not more likely from "steer," a bull, or ox, viz.: a coin originally stamped with a figure of that animal? Stow, in his Survey, states "the easterling pence took their name of the Easterlings which did make this money in England, in the reign of Henry II. This have I set down according to my reading in antiquity of money matters, omitting the imaginations of late writers, of whom some have said easterling money to take that name of a star; other some of a bird called a star or starling; and other (more unlikely) of being coined at Striveling or Starling a town in Scotland." Others derive it from the Anglo-Saxon steore (rule, or law).

The currency used by the colonies was chiefly from England, Spain and Portugal, but the supply from these sources was limited, and the mother-country jealous of any infringement of her prerogative of coinage. Massachusetts in 1652 established a mint; John Hull and Richard Saunderson were the "mint masters." Joseph Jenks, of Lynn, made the dies; the standard was to be sterling.

† "1652 And further the said master of the mint aforesaid is heereby Required to coine all the said mony of good Silver of the Just allay of new sterling English mony. . . .

"All persons whatsoever have libertie to bring in vnto the mint house

* "Notes and Queries."

† "Records of the Colony of Mass."

at Boston, all bulljon, plate or Spannish cojne, there to be melted and brought to the allay of starling silver by John Hull, master of the sajd mint, and his sworn officers."

"1654, It is ordered by this Court & Authoritie thereof that no inhabitant of this jurisdiction or stranger shall from henceforth send, carry, or transport out of this jurisdiction by sea or land directly or indirectly, any of the money that hath been or shalbe coyned within this jurisdiction, except twenty shillings for necessary expences."

In 1684 the charter of the Massachusetts Bay Company was revoked and the governor recalled; one of the alleged grievances by the crown was a colonial law concerning the Mint.

As soon as possible after the establishment of Independence the subject of a National Mint was laid before Congress by Robert Morris in January, 1782. In 1785 Congress took into consideration a report of the committee on the subject of a "money unit"; from this action was taken (1786), and an "ordinance for the establishment of the Mint of the United States of America and for regulating the value and alloy of coins," was passed. During this period several of the States had been considering the projects for coining money, principally copper, but these seem to have fallen through, out of deference to the central government. The United States Mint was authorized by Act of Congress, April 2, 1792. The first silver coined was the standard Dollar—weight, 416 grains; fineness, 892.4; equivalent to $371\frac{1}{4}$ grains of fine silver, with $44\frac{3}{4}$ grains alloy of pure copper.

The Act of January 18, 1837, changed the weight to $412\frac{1}{2}$ grains, and the fineness to 900, preserving the same amount of fine silver, $371\frac{1}{4}$ grains, with $\frac{1}{16}$ alloy. This standard is universally known as *Coin* silver, to distinguish it from *Sterling* (925 fine), the English standard. At this time a reform was effected in the method of reporting assays, the millesimal system taking the place of the time-

honored but cumbersome method of carats and grains. The older plan of assaying silver was abandoned, the humid assay being substituted.

The oldest method of testing the quality of gold and silver was by the *touch*. This consisted in making a streak on a black stone, called a touch-stone, and comparing it with a streak of either metal of known composition called a touch needle.

This mode of trying the fineness was called "touching," and the word obtained for a long time after the adoption of the chemical assay. The word "touch" seems to have been applied indifferently to the trial, to the quality of the metal tested, and to the mark impressed upon it.

Shakspeare, in "King Richard III.," says :

K. RICH. "Ah, Buckingham, now do I play the *touch*,
To try if thou be current gold indeed."

ACT IV., SCENE II.

The assay by the cupel, or "scrape and parting assay," came into use about the year 1300. It is carried out by the addition of a suitable quantity of lead to the alloy, which has been scraped from the article to be assayed, after both have been accurately weighed. They are then placed on a cupel and heated in a current of air; the lead and other metals, with the exception of gold and silver, oxidize, and the fused lead oxide takes up the other oxides as fast as they form and carries them down into the porous cupel until a button of pure gold or pure silver only is left, the weight of which gives the proportion of fine gold or fine silver.

These processes are described in detail in the "Touch-stone for Gold and Silver Wares," that of the "Assay office" being still carried on at Goldsmiths' Hall, London, in precisely the same manner as then.

“If any Person hath bought or received (of any worker or feller of Silver work) any kind of Silver wares suspected to be deceitful, the same deceit may be known without doing prejudice to the work, by rubbing the Plate in some place least in sight, with a File of indifferent fineness; and if it be worse than Starling it will appear Yellowish, or else file it a little, and rub the Place filed on a cleane Touch-stone, and close by it rub the edge of a good Half-Crown-piece, or such like thick money, and the difference, if any, will appear.

“The reason that I direct the filing the Work is this (to wit) that the Artificial boiling of course Silver work, will so eat or dissolve the Alloy that is on the surface or outside thereof, that unless it be filed as abovesaid it will Touch on the Touch-stone six pence or eight pence in the ounce better then it is.

“*Note further*, That to know a good Touch-stone, you must observe, That the best sort are very black, and of a fine grain, polished very smooth, and without any spongy or grain-holes; And near the hardness of a Flint, but yet with such a sharp cutting greet that it will cut or wear the Silver or Gold when rubbed thereon.

“The way to make a true Touch on the Touch-stone is thus; When your Touch-stone is very clean, which if foul or soily, it may be taken off, by wetting it, and then rubbing it dry with a clean Woollen Cloth; or if fill'd with Touches of Gold or Silver; &c. it may be taken off by rubbing the Touch-stone with a pumice-stone in water, and it will make it very clean; then (your Silver being filed as above-said) rub it steadily and very hard on the stone, not spreading your Touch above a quarter of an inch long, and no broader than the thickness of a Five-shilling-piece of Silver; And so continue rubbing it until the place of the stone whereon you rub, be like the Metal itself: And when every sort is rubbed on, that you intend at that time, wet all the touch't places with your Tongue, and it will shew itself in its own countenance.

“If it appear by these ways to be worse than Standard, you may carry or send it to the Goldsmiths *Assay-Office*; and upon your desire the Officers there will make an assay of the same, and give you a true report of the value thereof in writing, and return the Ware (and Silver taken off for the Assay) to you again, no more defaced than what is done by the scraping of the Silver for the assay.

“But if you are minded to keep the matter more concealed, you may artificially cut or scrape between 18 or 24 grains from some one part, or from all the parts of the work (except the foddered places) (for less in weight than between 18 and 24 grains is not sufficient for an assay). Then in a piece of paper of about 6 inches long, and 4 inches broad, At the one end write down the Owners name, and the

day of the Month and Year; and at the other end put the cuttings or scrapings of Silver in a fold, turning in the corners once, to prevent the shedding the Silver, and so fold up all the paper to the name so written, on the top as aforesaid.

“Then carry or fend it to the Goldsmiths Assay-Office as aforesaid (which is now on the South part of their Hall in *Foster-Lane, London*) on any of the Assay-days before the hour of 9 in the morning, and leave it with the Assay Master or his Servant, and at 4 of the Clock in the Afternoon the same day it will be done; and by calling there for the Assay, by the name in the paper, it will be delivered, upon the payment of 2d, which is the accustomed Fee for the making of an Assay.”

The *humid* process of assaying silver consists in determining the standard of silver articles by the quantity of a solution of salt, necessary to precipitate exactly the silver contained in a given weight of alloy. The spectroscope and electricity have also been employed as a means of assaying, although as yet in an experimental state.

STANDARD WEIGHTS.

* The earliest series of standard weights now known are two sets discovered by Mr. Layard in the ruins of Nineveh. They are now in the British Museum. William the Conqueror decreed the continuance, as the legal standard, of the pound in use by the Saxons. This and other standards of weight and measure were removed by the King from the City of Winchester to the Exchequer at Westminster, and placed in a consecrated building in charge of his chamberlains. The place of deposit is said to have been the crypt chapel of Edward the Confessor, in Westminster Abbey. In 1866 the office of Exchequer was abolished, and the Standards Department of the Board of Trade was established in London, assuming charge of the standards—an arrangement still in force.

* “History of the United States Mint,” Evans.

The old Saxon pound was the earliest standard of England. It was identical in weight with the old apothecaries' pound of Germany, and equal to 5,400 of our later Troy grains. The pound sterling was determined from this weight in silver. Henry III., in 1266, decreed the following standards: The sterling, or penny, to weigh equal to thirty-two wheat corns, taken from the middle of the ear; twenty pence, one ounce; twelve ounces, one pound; eight pounds, one gallon of wine, which is the eighth part of a quarter. The idea of the grain was borrowed by the English from the French, and the Black Prince brought back with him from France the pound Troye, which was derived from the commercial town of that name. The use of the Troy standard was adopted by the druggists and jewelers on account of its convenient reduction into grains.

The pound Avoirdupois (Fr. *Avoir-du-poids*, "to have weight"), weighing 7,000 grains Troy, first appears in use during the reign of Edward III., and it, as well as the Troy pound, has been employed without change ever since. In the year 1834 the English standards of weight and measure, consisting of a yard and pound Troy of brass, were destroyed by fire at the burning of the Houses of Parliament. A few years later a commission of scientific men was appointed to determine upon the restoration of the standards. This resulted in a succession of difficult problems resultant upon the oxidation to a greater or less extent of duplicates of the standard still existing, as also of the variation of the cubic inch of water, as in use in different lands. A cubic inch of distilled water, weighed in air against brass weights, at a temperature of 62 degrees Fahr., the barometer being at 30 inches, had

been determined by scientific men to be equal to 252.458 grains, of which the standard Troy pound contained 5,760.

As the unit of length was also lost, a series of experiments was made in the vibration of a pendulum in a vacuum, marking seconds of mean time in the latitude of London at the level of the sea. These deductions, however, failed to be satisfactory, and the commission was compelled to fall back upon the best preserved of the duplicate standards existent. The Imperial Standard Pound is declared to be the true weight of an Avoirdupois pound in a vacuum. It is a curious fact that the Imperial standards of platinum (which metal is not subject to oxidation), although balancing brass weights in a vacuum, weigh in air more than one half a grain heavier than the latter. This is due to their greater displacement of space.

The unit of weight in the United States is a Troy pound weight obtained from England, a duplicate of the original standard fixed by the commission of 1758, and reasserted by the commission of 1838. It is a bronze weight of 5,760 grains Troy. It is kept in a strong safe at the United States Mint, in Philadelphia. The President appoints an assay commission, whose members meet at Philadelphia annually, upon the second Wednesday in February, open the safe, and compare the copies, or the working weights, with the original upon the most delicately poised balances. Working standards of weights and measures are supplied by the Secretary of State to the State governments.

By an Act passed in England in the year 1878 the standard pound Troy and its ounce were further legalized, but the divisions of the ounce were altered,

and a set of legal weights established, in which the ounce Troy is divided decimally—that is to say, into tenths, hundredths and thousandths. The new Act came into operation on the 1st January, 1879, but six months were allowed in which to become accustomed to the alterations. It abolishes the use of pennyweights and grains in Troy weight. The ounce Troy remains the same, containing 480 grains, the hundredth part equaling .48 grain, or nearly one-half. For weighing precious stones the carat is abolished, and “decimal grain weights” substituted.

TROY WEIGHTS.

24 grains =	1 dwt. (pennyweight).
480 grains =	20 dwts. = 1 oz. (ounce).
5,760 grains =	240 dwts. = 12 oz. = 1 lb. (pound).

AVOIRDUPOIS WEIGHTS.

437½ grains =	1 oz.	7,000 grains =	16 oz. = 1 lb.
The grain is the same in both cases.			
175 oz. Troy =	192 oz. Avoirdupois.		
1 oz. Troy =	31.1 grammes.		
1 gramme =	15.4 grains.		

The following table will show the proportion of fine metal there should be in each standard per pound Troy weight :

GOLD.

		<i>oz. dwts.</i>	
22 carat		11 0	= 917 millims.
18 “		9 0	= 750 “
15 “		7 10	= 625 “
12 “		6 0	= 500 “
9 “		4 10	= 375 “

SILVER.

		<i>oz. dwts.</i>	
Britannia Standard	. .	11 10	= 959 millims.
Sterling Standard	. .	11 2	= 925 “
Scotch Standard	. .	11 0	= 917 “
Coin Standard	. . .	10 16	= 900 “

The Second Chapter

HALL-MARKS—THE MEDIÆVAL GUILDS—THE GOLD-SMITHS' COMPANY OF LONDON—LEGISLATION AND MARKS—THE PROVINCIAL ASSAY TOWNS.

TRADERMARKS are of undoubted antiquity, and must be nearly as old as the industry of the race. Ancient Babylon had property symbols, and the Chinese claim to have had trademarks one thousand years before Christ. In the *catalogue of Early Christian Antiquities in the British Museum are noted various vessels of the VI. and VII. centuries, with stamps. †It is clear that the Roman silver was marked with stamps in Byzantine times, very likely as Arneth suggests, in the VII. century. It may be that a church or monastery would inspect its plate periodically and apply its stamp or stamps as a mark of control. The number of stamps on a vessel would suggest that it had been controlled on five or six occasions, or that a variety of stamps were used on one occasion. But researches, as yet unpublished, by M. Smirnoff, of the Imperial Museum of the Hermitage, St. Petersburg, tend to prove that the stamps are "hall-marks," and that five was the usual number of impressions. The ultimate publication of all the examples in the Russian collections will doubtless throw light on points at present obscure.

Most of the countries of Europe stamped their gold and silver wares, and these, from being controlled by the Guilds or Goldsmiths' Halls, were

* O. M. Dalton, M.A. (1901).

† "Archæologia," Vol. LVII. (1900).

called hall-marks. In England—and as the greater quantity of our plate is from there, this of foreign countries will be alone dealt with—it was ordained by Edward I. (1300) “that no goldsmith nor none otherwhere within the King’s dominions, shall from henceforth make or cause to be made any manner of vessel, or any other thing of gold or silver, except it be of the true allay, . . . and none work worse silver than money; and no manner of vessel of silver depart out of the hands of the workers, until it be assayed by the wardens of the craft; and further, that it be marked with the leopard’s head; and that they work no worse gold than of the touch of Paris.” These provisions were intended for London only, but subsequent clauses extended them to the provinces; “that all the good towns of England where any goldsmith be dwelling, shall be ordered according to this statute as they of London be.”

In 1327 the first charter was granted to “the Wardens and Commonalty of the Mystery of Goldsmiths of the City of London.” The company’s ordinances of 1336 enjoin “that none do work gold unless it be as good as the assay of the mystery; or in silver, unless as good or better than the king’s coin or sterling, and that when done, it shall be brought to the hall to be assayed, and such as will bear the touch shall be marked with the owners and sayers marks, and afterwards be touched with the Liberdshede crowned.” In 1363 it was required that every master goldsmith shall have a mark by himself, and the same mark “shall be known by them which shall be assigned by the King to survey their work and allay.” And the goldsmith is to set it upon his work after it shall have been assayed and marked with the King’s mark.

In 1379 it was enacted that whereas gold and silver which is wrought by goldsmiths in England is oftentimes less fine than it ought to be, because the goldsmiths are their own judges, be it ordained "that henceforth every goldsmith puts his own mark upon his work; and the assay of the Touch belongs to the mayors and governors of the cities and boroughs, with the aid of the master of the Mint, if there be such, putting the mark of the city or borough where the assay is." It is further ordained that every goldsmith "shall have his own mark by himself. . . . And our Lord the King shall appoint such as he thinks proper to make the same assay as well in London as elsewhere, at all such times as shall be necessary, and after the assay made, to mark the said work with another mark, appointed therefore by our Lord the King."

In 1414 the price of silver gilt was regulated; it was also enacted that the goldsmiths should gild no silver of worse alloy than English sterling. In 1423 the statute reenacts former provisions, directing an allowance to be made for such "Souder" as may be necessary, and appointing "York, Newcastle-upon-Tine, Norwich, Bristol, Salisbury, and Coventry to have divers Touches."

In 1477, no goldsmith or worker of gold or silver shall work or put to sale any gold under the fineness of 18 carats, nor silver unless it be as fine as sterling, except such things as requireth solder, before it be touched with the leopard's head crowned, such as may bear the said touch, and also with a mark or sign of the worker.

In 1675, all manner of silver vessels be assayed at Goldsmiths' Hall and there approved for standard, by striking thereon the lion and leopard's head crowned, or one of them, before they be exposed for sale.

From and after the 25th day of March, 1697 (when the standard was raised above that of the sterling coins), no silver plate should be made of less fineness than that of 11 oz. 10 dwts. of fine silver in every pound Troy. That the marks should be that of the worker, to be expressed by the first two letters of his surname; the marks of the mystery or craft of the goldsmiths, which, instead of the leopard's head and the lion, should be the figure of a lion's head erased and the figure of a woman, commonly called Britannia; and a distinct variable mark to denote the year. This standard lasted until 1720, when the old standard was revived, both, however, being allowed, and a duty of 6d. per ounce imposed on all silver plate imported into and made in Great Britain. In 1739 makers were ordered to destroy existing marks and use the first letters of their Christian and surname. The duty mark of the Sovereign's head was added December 1st, 1784, and ceased when the duties were abolished in 1890. The leopard's head is without a crown in 1822; from 1876 an Act passed in 1867 was reenacted, that all foreign plate imported should be marked with the letter F in an oval escutcheon in addition to the usual marks.

All plate stamped in London thus has the following marks:

The Leopard's Head.
The Maker's Mark.
The Annual Letter.
The Lion Passant.

From 1697 until 1720:

The Lion's Head erased,
and Britannia,

instead of the leopard's head and lion passant, and in addition the duty mark of the Sovereign's

head, from 1784 to 1890; with the letter F in an oval for foreign plate, from 1876.

The provincial offices which still assay, are Chester, Sheffield, and Birmingham; with Edinburgh, Glasgow, and Dublin. Since the year 1700-1 the marks on provincial plate have been the same as on London plate, with the addition of the arms of the provincial towns.

There are many pieces of plate in this country, evidently of English origin, which are stamped only with a maker's mark; these were made by provincial silversmiths who, not being bound by the laws governing the metropolis, oftentimes made plate to order, not to be exposed for sale, honestly stamping their wares with their mark.

Hall-marks were placed on plate by rule and not by chance; before the year 1700 the marks were placed on cups and bowls outside, on the margin, near the mouth; on early tankards, on the side to the right of the handle (in America to the left). After the time of Queen Anne vessels were generally stamped underneath. In early spoons the leopard's head crowned was placed inside the bowl close to the stem, but on rat-tail spoons at the end of the xvii. century all four marks are found on the back of the stems. The books of the Goldsmiths' Company of London having perished in the great fire of 1666, the orders for the application of the stamps in their relative positions on vessels are unknown, but there was evidently a regular system adopted as in France.

The sale of antique plate with forged, or transposed hall-marks, is carried on to a great extent not only in England, but on the Continent, and collectors should be cautious, as genuine plate is becoming rarer and more costly every day.

The Third Chapter

MAKERS' MARKS—STATE LAWS—STERLING—COIN.

THE marks* of the first makers were emblems or symbols, such as a cross, a rose, a crown or a star, and devices similar to the traders' or merchants' marks so generally employed during the latter part of the xv. century, often to distinguish property when the owner was unable to read or write. In many cases these marks † "were adopted instead of armorial bearings by traders to whom arms were not permitted. They were used for stamping goods, were engraved on rings, and often placed on monuments. They had one essential feature in common—a cross. A simple form of mark was a cross surmounting a mast or staff, with streamers or other devices apparently taken from parts of a ship; it had a forked base. When, after a time, initials of names were introduced, they at first formed part of the mark, the letter A being often made by crossing the forked base. The cross, being an emblem of Christianity, was considered to counteract the wiles of Satan." These devices were not confined to any one craft, but were used by potters, pewterers, coopers, masons, blacksmiths, ironmongers, stationers, etc., etc., and controlled by their guilds, or fraternities established to protect the trade or mystery.

* "Makers' Marks," Buck, *Jewelers' Circular*.

† "London Signs and Inscriptions," Norman (1893).

In marking gold and silver wares the maker sometimes used the initials of his name, either with or without an emblem or sign; but it was not until the



Robert Harding,
Goldsmith, c. 1489.



Silversmiths'
mark, 1599.

XVII. century that makers were bound by law to use their initials.

In 1697, as noted in the previous chapter, the mark was to be the first two letters of the maker's surname. In 1739, owing to the uncertainty as to law, it was made compulsory that makers were to destroy their existing marks and substitute for them the initial letters of their Christian and surname, and this provision has remained in force in England ever since.

At Christ Church, Bruton Parish, Virginia (1686), is the mark of Peeter Harache, of London, on a two-handled cup. This mark in 1697 became the first two letters of his surname.



On a chalice and paten (1702) at Trinity Church, Newport, Rhode Island, are the marks of John Bodington at the "Mitre," in Foster Lane, London.



Francis Garthorne, of Sweethings-lane, made in 1694 silver vessels for Trinity Church and S. John's Chapel, New York, Christ Church, Cambridge, and S. Paul's Church, Newburyport, Massachusetts, marked with his initials. The large service of seven pieces given to Trinity Church, New York, in 1709, and that of six pieces to S. Peter's, Albany, 1711, by Queen Anne, are by the same maker and marked with the first two letters of his surname, the A within the G.

The maker's mark should, strictly speaking, represent the name of the maker of the article in

question; but this mark is not always a sure guide, as merchants and wholesale dealers, in some instances, register their own names at the assay office and then request the real makers to stamp such goods as are ordered, before sending them to be assayed, with their—the merchant's or wholesale dealer's—punch to represent the work as of their own manufacture.

In America, during Colonial days, silversmiths marked their wares with their initials, with or without, emblems placed in shields, circles, etc., without any guide as to place of manufacture or date; after about 1725 it was the custom to use the surname, with or without an initial, and sometimes the full name; **REVERE**, **I-HURD**, **JOHN BURT** are examples. Since the establishment of the United States the name of the town was often added to the name or initials of the maker, with the letters D or C in a circle, probably meaning dollar or coin, showing the standard or coin from which the wares were made. In many instances a lion passant, head, eagle displayed, anchor, star, etc., were added, and marks of the maker and dealer are sometimes found stamped on the same piece. In the XIX. century the word COIN was often placed with the maker's mark, to be followed about 1857 by STERLING, which is the universal custom at this time.

Before commencing business it was necessary to become a Freeman, sometimes by purchase. The ordinances were similar in all cases, but Boston made Church membership a qualification.

* "1631. It was likewyse ordered and agreed that for time to come noe man shalbe admitted to the freedome of this body polliticke, but such as are members of some of the Churches within the lymitts of the same."

* "Records of the Colony of Massachusetts."

Sumptuary laws were also passed. In 1634,

“All gold & silver girdles, hat-bands, belts, ruffs, beaver-hats are prohibited to be bought & worn hereafter.”

While some of the trades were incorporated as early as 1648, gold and silver smiths do not appear to have been numerous enough in those early days to require any such protection of their industry.

In 1779 the City Council fixed the price to be paid for plate.

* “Resolved that the following prices be the highest that shalbe demanded or given. . . . Goldsmiths shall not demand of the Purchaser no more than the weight of the Plate they Manufacture and twenty Times what they had for their Labour in Manufacturing before the year 1775.”

In New York, 1683-4, at a Common Council, it was enacted:

† “That noe Person or Persons whatsoever within this City or Libertyes doe keep Shop or Sell any Goodes or Wares by Retaile or Exercise any handicraft Trade or Occupation but such as are Freemen thereof or soe Admitted by the Mayor or Court of Aldermen for the tyme being.”

The last session of the Common Council under Colonial rule was held on Thursday, May 24, 1776. The civil authority again resumed its functions on Monday, February 9, 1784.

In 1807 we learn: “Freemen are seldom created; and no prosecutions are brought against those who carry on their business without taking out their freedom.”

In Albany, 1713, the authorities issued the following ordinance:

‡ “Whereas complaints are made that severall persons in this city do presume to retaile and use manual occupations without being made

* “Records of the Colony of Massachusetts.”

† New York Historical Society collection.

‡ “Annals of Albany,” Munsell.

freemen or citizens of y^e s^d City: It is therefore publish^d, ordain^d, and declar^d y^t no person or persons shall hereafter sell or expose to sale by re-taile any ware or merchandise by themselves or any other person or persons whatsoever, or use any trade or mystery or manuall occupation in y^e s^d city or liberties thereof, unless he or they shall have his or their freedom and be actuall dwellers and inhabitants of y^e City afores^d.”

Among the Freedoms purchased in 1781 appear the names of two silversmiths, John Folson and Joseph Hall.

In the Colonies no assay marks were necessary or used, but attempts were made to give protection to purchasers of plate similar to that given in Europe.

In 1767 the silversmiths of Philadelphia petitioned for the establishment of an assay office to regulate, assay and stamp gold and silver, in consequence of the large quantities of the precious metals which came into the Province for manufacture and export.

The act was prepared, and on being twice returned by the governor to the Assembly, it was agreed by a large majority not to further press it. It therefore fell through. No trace is left as to the tenor or wording of the bill, save that an inspector was to have been appointed.

In the United States until recently no State protection was afforded to purchasers of plate; they could only trust to the standing and reputation of the maker and dealer. In 1814 the Legislature of Maryland passed an act to regulate the quality of plate in the City of Baltimore, fixing the standard at eleven ounces of fine silver to the pound Troy (917). This was the old Scotch standard, established during the reign of King James II., 1457. Extracts from the laws of Maryland are here given:

An Act to fix and regulate the quality of Silver Plate, manufactured and sold, or offered for sale, in the City of Baltimore, and for other purposes. Passed January 28, 1814.

1. BE IT ENACTED, by the General Assembly of Maryland, That from and after the first day of August next, no silversmith, or other person whatsoever, shall sell, exchange, or expose or offer to sell or exchange, in the City of Baltimore, any silver vessel, plate, or manufacture of silver whatsoever, over the weight of five pennyweights, and less in fineness than eleven ounces pure silver to every pound troy, which shall not be stamped or marked in a conspicuous manner, with the stamp or mark of the assay officer, whose appointment is hereinafter provided for, upon pain that every such silversmith, or other person so offending, shall for every such offence forfeit and pay the sum of one hundred dollars, . . . and also upon pain that such silver vessel, plate, or manufacture of silver, which shall be sold, exchanged, or exposed or offered for sale or exchange, without having the stamp or mark thereon as by this act is hereinafter provided for, shall be forfeited, . . .

2. AND BE IT ENACTED, That from and after the first day of August aforesaid, every working silversmith, and other manufacturer of silver whatsoever, who shall at any time or times work or make, or cause to be wrought or made, any silver vessel, plate, or manufacture of silver whatsoever, by this act required to be marked or stamped by the assay officer as aforesaid, shall from time to time send, with every parcel of such silver, to his assay office, a note or memorandum in writing, containing the day of the month and year, the christian and surname of the worker or maker, and place of his or her abode, with the total weight of such parcel; which note or memorandum shall be entered by the assay officer in a book kept by him for such purpose, and shall be afterwards filed and transmitted monthly to the mayor's office of the city aforesaid; . . .

3. AND BE IT ENACTED, That there shall be an able and skilful man, experienced in assaying silver, appointed by the mayor and city council aforesaid, as assay officer for the said city who previous to his acting as such, shall take the oath following to wit: "I, A. B. do swear, that I will, so long as I shall continue an assayer, well and faithfully behave myself in the said office, and no undue profit to myself take, to the hurting or hindrance of any person that is owner or bringer in of any silver in plate to be assayed, and that I will touch no silver but what shall be of the goodness of eleven ounces pure silver to every pound troy, and all such silver as shall be brought to me to be

touched, I will truly set down in writing, and the same at all times as I shall be required, will duly and truly deliver again, and will true accounts make thereof when thereupon required by the mayor or city council of the city of Baltimore, and that I will not assays make of things new wrought, before they be marked with the mark of the maker or owners thereof," . . . The assayer is not to be concerned in the manufacturing or sale of silverplate or manufacture of silver.

4. AND BE IT ENACTED, That the stamp or mark used by the assay officer shall be approved of by the mayor and city council aforesaid, who are hereby directed to give public notice at least once a month, until the first day of August aforesaid, in the newspapers of the city of Baltimore, of the appointment of an assayer, and the adoption of such stamp or mark; and it shall be the duty of the assayer, whenever required by the mayor and city council aforesaid, to produce for their inspection the stamp or mark used by him as provided by this act, and on failure thereof his office to be vacated, . . .

5. AND BE IT ENACTED, That if any person whatsoever from and after the first day of August next, shall cast, forge or counterfeit, or cause or procure to be cast, forged or counterfeited, the stamp or mark directed to be used in pursuance of this act for the stamping of silver plate in the city of Baltimore, or shall mark or stamp, or cause or procure to be marked or stamped, any wrought plate of silver, or any wares of brass, or other base metal, silvered over, or resembling silver, with any mark or stamp which hath been or shall be forged or counterfeited at any time, either before, on or after the said first day of August next, in imitation of, or to resemble any stamp or mark directed to be used in pursuance of this act, or shall transpose or remove, or cause or procure to be transposed or removed, from one piece of wrought plate to another, or to any vessel of such base metal as aforesaid, any stamp, mark or impression, which may be made by or with any stamp or mark, directed to be used in pursuance of this act, or shall sell, exchange, or expose or offer for sale or exchange, any wrought plate of silver, or any vessel of such base metal as aforesaid, with any such forged or counterfeited stamp, mark or impression thereon, or any stamp, mark or impression which hath been or shall be transposed or removed from any other piece of plate, knowing such stamp, mark or impression, to be forged, counterfeited, or transposed or removed as aforesaid, or shall wilfully or knowingly have, or be possessed of, any mark or stamp which hath been or shall be forged or counterfeited in imitation of, and to resemble any mark or stamp to be used as aforesaid, every such person offending, in any such or either of the cases aforesaid, being thereof lawfully convicted, shall forfeit and pay the sum of five hundred dollars, . . .

6. AND BE IT ENACTED, That the assay officer aforesaid shall, previous to the touching, assaying or marking, such silver plate or manufactured silver, ask, demand and receive, for his own use, of and from the person or persons whose property is required to be touched, assayed and marked, six cents for every ounce of silver plate or manufactured silver, and so in proportion for any greater or less quantity which shall be brought to be touched, assayed or marked as aforesaid, and shall give a receipt for the same to the person or persons bringing such plate or manufacture.

7. AND BE IT ENACTED, That if any person or persons shall refuse or neglect to pay such respective prices, sums or rewards, as may by this act be demanded, and are hereby respectively required to be paid on account of or for the purposes herein mentioned, or if the silver plate, or manufactures of silver, brought to be touched, assayed or marked, shall not be respectively stamped with the initials of the name of the worker or maker thereof, that then, or in either case, it shall be lawful for the assay officer to refuse to assay, try or mark, all or any of the plate of such person or persons neglecting to pay or mark as aforesaid, until such prices, sums of money, or rewards as aforesaid, shall be actually paid, or until such silver plate, or manufactures of silver, shall be respectively stamped with the initials aforesaid.

8. AND BE IT ENACTED, That when any parcel of silver plate, or any manufacture of silver, brought to be touched, assayed and marked as aforesaid, be found to be of a coarser alloy than the standard aforesaid, it shall be the duty of the assayer to cut, break or deface, such silver work or manufacture so brought to be touched, assayed and marked, and shall return the same so cut, broken or defaced to the worker or maker of the same, and shall make an entry in his books of the species and weight of each parcel so cut and defaced by him, and the name or names of the person or persons to whom such silver plate or manufacture did belong, and there shall nevertheless be paid for the assaying of the same, such rates or prices as are hereinbefore limited for assaying and marking, as if such parcel of plate had been really marked. . . .

Nothing contained in this act shall be construed to affect the sale or disposition of silver plate, or manufactured silver, of the estate of any deceased person or persons, which shall have been used by such deceased person or persons in his, her or their lifetime.

Thomas H. Warner was assayer from 1814 to 1824, and perhaps longer. Atkinson Leroy succeeded him. Warner was a silversmith. Leroy's

occupation is unknown. In 1830 a petition from Samuel Kirk and others, praying for a modification of the law, was presented to the Legislature, and a bill introduced and passed, authorizing the sale of silverware by manufacturers without having it assayed, provided the name of the maker and the quality of the silver was stamped thereon.

The sale, by other than manufacturers, of ware not made in the city was authorized, but directing an assay on demand and imposing a penalty on the seller if found of less fineness than eleven ounces of pure silver in every pound Troy.

The assayer was required to test silverware on demand of the purchaser; if found to be marked correctly, the purchaser to pay the cost of assaying; if fraudulently, the seller to pay a fine and the cost of assaying.

The people objecting to paying the assayer's charges, the office eventually died out.

State laws regulating the stamping of the words "Sterling," "Sterling Silver," "Coin" or "Coin Silver," on wares of silver or metal purporting to be silver were passed in the following States: 1894-96, Massachusetts, New York, South Carolina, Maine, Missouri, New Hampshire, Arkansas, Michigan, Connecticut, Virginia, Ohio, New Jersey, Rhode Island, Illinois, Maryland and Florida.

These laws are similar in their enactments, specifying that any wares marked "Sterling" or "Sterling Silver," "Coin" or "Coin Silver," must contain 925 and 900 parts, respectively, of fine silver in every 1,000.

Two States, Connecticut and Virginia, further enact that gold must be of the fineness stamped or marked, in carats, on wares of gold or metal purporting to be gold.

The Fourth Chapter

American Silversmiths

BOSTON—ALBANY—NEW YORK—PHILADELPHIA
—PROVIDENCE—SALEM—NEWPORT—
BALTIMORE, Etc.

WHEN Captain Newport set out for Virginia (1607) in charge of the First Supply he was accompanied by two goldsmiths, two refiners and one jeweler. They do not appear to have done anything but vainly search for gold.*

Boston was the home of the first goldsmiths. In October, 1652, when Massachusetts undertook to supply the deficiency of specie by a silver coinage, Joseph Jenks, of Lynn, a native of Hammersmith, near London, was employed to make the dies. The money was coined by John Hull, a gold and silver smith, on whose land the Mint House stood, and Robert Sanderson, of Boston.† John Hull was born at Market Harboro, Leicestershire, 1624; arrived at Boston 1635; died 1683. He was not only a goldsmith, but a successful merchant, and one of the founders of the First Church; his mark, together with his partner's, is to be found on silver in the possession of this church, the Old South, the First Church, Dorchester, etc.

* "Economic History of Virginia," Bruce.

† "History of American Manufactures," Bishop.

*"In his business of goldsmith Hull relates that he was able to get his living. This was before his appointment to coin the money of the Colony, which, there is every reason to believe, was very profitable."

He writes in his diary: "After a little keeping at school I was taken to help my father plant corn, which I attended to for several years together; and then, by God's good hand, I fell to learning (by the help of my brother) and to practice the trade of a goldsmith."

"In 1652 the General Court ordered a mint to be set up. And they made choice of me for that employment; and I chose my friend Robert Sanderson to be my partner, to which the Court assented."

Robert Sanderson, or Saunderson, was probably Deacon Robert Sanderson, who died in Boston, 1693.

Another entry in the diary reads:

† "1659. 1st of 5th. I received into my house Jeremie Dummer and Samuel Paddy, to serve me as apprentices eight years."

Jeremiah Dummer was a goldsmith; married in 1672 Hannah Atwater. He was the father of Governor William Dummer.‡

"1673. I accepted Samuel Clark, son of Jonas Clark, as an apprentice for eight years."

§ "Without a wish to detract from the well-earned laurels of John Hull, we cannot but think that injustice has been done to the memory of Robert Sanderson by all who have attempted a history of this mint. He was appointed, as Hull states,

* "American Antiquarian Society Records," Vol. III.

† "Archæologia Americana."

‡ "Heraldic Journal."

§ "The Early Coins of America," Crosby.

at his especial request, as his equal in office (the records frequently mentioning the Mint Masters). In the agreement of June 3rd, 1675, he is first named, and his signature precedes that of Hull; and why all the honors of the office should, in later years, have been accorded to Hull we are unable to imagine."

"Robert Sanderson and Lydia, his wife, were among the earliest settlers in Hampton in 1638. He soon removed to Watertown, and, about the year 1642, married Mary, widow of John Cross. Here he remained until about 1652, when he removed to Boston, where he filled the office of deacon in one of the churches and, Savage says, 'was partner in gainful business with John Hull, the mint master.' His death occurred October 7th, 1693."

Timothy Dwight (born 1654, died 1692), another goldsmith, was in business from about 1685, and it is supposed that he was succeeded by Samuel Burt, his apprentice. He died about 1754. Afterward his son (?), Benjamin Burt, carried on the business. We find the name of John Burt on the Brown loving-cup at Harvard (1731), and on a flagon at King's Chapel, given to the New North Church, 1745; that of W. Burt on a flagon presented to the South Church, 1748, while that of Benjamin Burt is on a tankard presented to the First Church, in Dorchester, 1808. John Foster, an apprentice of Benjamin Burt, commenced business about 1795. He was a deacon of the Old South, and made the Communion service in use at the Second Baptist Church, in Baldwin Place. In the "Annals of King's Chapel" mention is made of one *Cross* "makeing two ps plate," 1695, and *William Cowell* "for Mr. Wats's plate," 1728. The

latter name is on a tankard, the legacy of Mrs. Mary Ireland to the Old South Church, 1763.

Jacob Hurd, goldsmith, of Boston (died 1758), was the father of the celebrated engraver, Nathaniel Hurd (born 1730, died 1777). The elder Hurd's name is on a plate at Christ Church (1732), the First Church, Dorchester (1736 and 1748), and the First and Second Churches, Boston, etc.

Among the list of subscribers to "Prince's Chronology," 1728-36, are Mr. Jacob Hurd, *goldsmith (for six)*, Mr. Andrew Tyler, *goldsmith (for three)*. None of the goldsmiths of Colonial times seem to have depended on their trade alone; they were also engravers of book-plates, cards, bill-heads, dies and seals.

The following advertisement is from the "Boston Gazette," 28th April, 1760:

Nathaniel Hurd Informs his Customers he has remov^d his shop from Maccarty's Corner on the Exchange, to the back Part of the opposite Brick Building, where Mr. Ezekiel Price kept his Office, where he continues to do all Sorts of Goldsmiths' Work, likewise engraves in Gold, Silver, Copper, Brass, and Steel, in the neatest Manner, at a reasonable Rate.

Hurd probably never married. His brother Benjamin was a goldsmith, as was also his brother-in-law, Daniel Henchman (son of Rev. Nathaniel Henchman), whose mark is on the two chalices presented to the First Church, Boston, by Mrs. Lydia Hancock, and engraved with a coat-of-arms, evidently the work of Nathaniel Hurd.

John Dixwell was the son of Col. John Dixwell, one of the judges of Charles I. The regicide fled to America, and lived at New Haven, where he married (died 1689). In a list of Proprietors of New Haven, 1685, we find the name of John Davids or Dixwell.

The son moved to Boston, where he worked at the trade of a goldsmith. He was one of the founders and officers of the New North Church, and presented a cup to that church, 1717, no doubt made by him; the same initials, **I D**, are to be found on numerous pieces of plate in the possession of King's Chapel, Boston; the First Churches, Dorchester and Boston; and the Old South, Boston, etc., etc., made between 1700 and 1722. He died 1725.

In a footnote in the "New England Magazine," Vol. III., mention is made of MS. by Sl. Davis, of Plymouth, giving the name of a journeyman called Vent, a native of Germany, who excelled in silver-plate engraving. He mentions also Brigdon (C. Brigdens, goldsmith?), Webb, Edwards, Pierpont, Burt, Bowyer (Boyer?), Parker, Belknap, Emery, Holmes, Tyler, Woodward, Frothingham, Codner and though last, not least, Paul Revere.

*Revere's grandfather, a Huguenot, emigrated from France to the island of Guernsey. His son, Apollos Rivoire (born 1702) was, at the age of thirteen, sent to Boston and apprenticed to John Cony, who died 1722. Rivoire did not serve his full apprenticeship, for the administrator of Cony's estate received £40, "Cash for Paul Rivoire's Time." In 1723, at the age of twenty-one, he revisited Guernsey for a short time. On his return he established himself as a gold and silver smith, changing his name to Paul Revere. After he had been in business a few years he married (1729). His third child and eldest son, Paul, was born January 1, 1735. Silverware marked **P. REWERE** and **P. REVERE**, made by Revere senior is still in existence. The "Goodwill" tankard has both

*"Life of Paul Revere," Goss.

marks, and is dated 1749. Three beakers belonging to the Presbyterian Church in Bury Street, dated 1753, are marked **REVERE**. He was a member of the "New Brick" or "Cockerel Church," and died in Boston, January, 1754.

His son, Paul, received his education at the famous Master Tileston's school. He had a natural taste for drawing, and it was his peculiar business, after learning the same trade as his father, to design and execute all the engravings on the various kinds of silver plate then manufactured.

For many years his skill in design and workmanship in silverware was very extensive. Many are the cups, spoons, mugs, pitchers, tankards, and other articles made by him, and still owned by New England families. He learned the art of copper-plate engraving, producing prints of historical scenes and political caricatures.

At the age of twenty-one he joined the expedition against the French at Crown Point, holding the position of second lieutenant of artillery. During the Revolutionary War he was at first major and afterward lieutenant-colonel in the regiment of artillery raised for the defense of the State after the British evacuated Boston.

After the close of the war, in 1783, he resumed the business of a gold and silver smith, and subsequently opened a foundry at the north end of Boston, on Foster Street, where he cast church bells, brass cannon and ironware, which he continued until 1801, when he and his son, Joseph Warren Revere, established the extensive works on the east branch of the Neponset River, at Canton. They continued this business until the death of Paul, in 1818, when the son founded the Revere Copper Company.

Of the portraits of Revere, that by Copley shows him at the bench, in shirt sleeves, holding a silver cup in one hand, with engravers' tools by his side.

Old silver with the mark **REVERE** is plentiful; it is a question if it was all made by the patriot. In the first issue of the Boston Directory (1789) appears the name of "Thomas Revere, silver-smith," a brother; while in the next issue (1796) are found the names, "Edward Revere, silver-smith" (son of Thomas?), "Revere & Son, goldsmiths," and "Paul Revere, Jr., goldsmith." Edward Revere, a nephew of Paul, was a silversmith of considerable note. He died 1802-3, and was buried at Copps Hill. On the stone marking his grave mention is made that he was a silversmith. After his death the business must have been continued, as his name appears until 1809.

* The Massachusetts Charitable Mechanic Association was formed 1795, incorporated 1806. Revere acted as President until 1799. In the list of members are the following gold and silver smiths:

1795, Paul Revere, Jr.,	1834, Samuel L. Ward, Ebed
1801, Samuel Davis, Plymouth,	Whiton,
1806, Thomas K. Emery,	1835, Metcalf Clark,
1809, Jesse Churchill,	1836, Obadiah Rich,
1822, George Welles,	1837, George W. Skerry,
1828, Lewis Cary, Newell	1850, Samuel T. Crosby.
Harding,	

In the Records of the city are:

"1702, Permit to Edward Winslow, Goldsmith; 1727, Liberty is granted to Peter furt, Goldsmith from New York to Reside in this Town to open A Shop and exercise his calling."

* "Annals of Massachusetts Charitable Mechanic Association," Buckingham.

J. Coburn, a silversmith, living in 1765, married a daughter of old Hugh Vans, the first Dutch citizen of Boston.

Churchill & Treadwell were in business at the commencement of the XIX. century and had many apprentices, among whom were Hazen and Moses Morse, Lewis Cary, Benjamin Bailey and others. Hazen Morse succeeded the firm, Mr. Treadwell becoming Rumford Professor at Harvard. In 1820 Hazen Morse sold out to Lewis Cary, carrying on his business as an engraver. Cary's apprentices were E. Whiton, John Farrington, E. Pear, S. Burrell, Newell Harding and H. Andrews.

Moses Morse commenced business about 1816, and had as apprentices Obadiah Rich, H. Haddock, Charles West and J. Millar, retiring in 1830.

Newell Harding, apprentice and brother-in-law of Hazen Morse, was in business 1822, and the first to introduce power in the rolling of silver. He sold out to Ward & Rich 1832. In 1835 Ward retired, Obadiah Rich taking on the business.

In 1838 the firm Haddock & Andrews was formed.

Moulton was the largest retailer at the commencement of the XIX. century; Welles & Co., Baldwin & Jones, Stodder & Frobisher (Mr. Frobisher coming from Philadelphia, from Fletcher & Gardiner), who employed as silversmith Peter Thomson, a Scotchman, and Davis & Watson were all in business about this time.

Obadiah Rich made the Cunard and Webster vases, the latter for Jones, Low & Ball, in 1835, retiring from business 1849.

At Albany, in 1784, Balch & Fryer opened a shop near the north gate for the purpose of carrying on the gold and silver smith's business.

At the celebration of the adoption of the Federal Constitution, 1788, the gold and silver smiths were preceded by a carriage bearing a gold and silver smith's shop, twelve feet by seven feet, covered by a canopy supported by pillars seven feet high. All the implements of the art were in the shop, and three artists and an apprentice industriously employed. Their flag was of blue silk, with a coat-of-arms.

Among the names of the members of the "Albany Mechanics' Society," 1793-1826, are the following silversmiths: Isaac Hutton, treasurer, 1793-1808; William Boyd, Timothy Brigden, Thomas Carson, John W. Fryer and Green Hall.

Isaac Hutton, familiarly known as "old Hutton," died at Stuyvesant Landing in 1855, aged 88. In 1818 the copartnership of Thomas Carson and Green Hall was dissolved, Hall entering into business with John D. Hewson. Hall died in 1863. Hewson, who had been alderman, died 1852. S. D. Brower, an apprentice of Hall & Hewson, removed to Troy in 1834, erecting a shop; the goods made by him were sold in New York by Brower & Rusher (Brower being a relative). In 1836 S. D. Brower was induced by Hall & Hewson to return to Albany, the firm becoming Hall, Hewson & Co., and still supplying Brower & Rusher, New York. Brower went to a farm in Saratoga about 1840, a former apprentice, Thomas V. Z. Merrifield, joining the firm under the name of Hall, Hewson & Merrifield. At the death of Merrifield, 1845, Brower returned, when the firm became Hall, Hewson & Brower, afterwards Hall & Brower.

William Boyd, who had been in business for some time, entered into partnership with Robert

Shepherd 1810, under the name of Shepherd & Boyd. They were succeeded by Boyd & Hoyt, then Boyd & Mulford and Mulford & Wendell.

Walter S. Brower, a silversmith still living (retired in 1898), and son of S. D. Brower, writes :

“I have heard my father tell of the orders he used to get: 48 dozen of teaspoons, 24 dozen tablespoons, 20 dozen dessert spoons, 24 dozen table forks, 1 dozen soup ladles, 5 dozen sugar tongs with salt spoons and mustard spoons—not a very bad order even for these times; and then the best of it was, when such an order came, at the bottom of the letter was: ‘When you get it done go right on and make it over again till we tell you to stop.’ ”

Gold and silver smiths were numerous in New York from an early period. The register of Freemen of the city commences September, 1683; the first entries of the craft appear 1698, when five silversmiths took out their Freedom.

Two of the names appear in the entries at Goldsmiths’ Hall, London :

“Dan. Christ. Fueter, Chelsea, next door to the Man in ye Moon, 8 Dec., 1753,” and “Geo. Ridout, Lombard st., 17 Oct., 1743.” It is evidently the mark of the latter on the alms bason at Trinity Church, “Rev. Henry Barclay Presenter, 1747.”

In the first Directory, 1786, we find that the

“*Gold and Silver Smiths’ Society meets on Wednesdays, at the house of Walter Heyer.*”

“Myer Myers, Chairman; Members,—Samuel Johnson, William Gilbert, Esq., Otto De Perrizang (Otho Parisien?), William Forbes, John Burger, Daniel Chene, Cary Dunn, Benjamin Halfted, and Ephraim Brasher.”

* Ephraim Brasher, whose name is familiar from his connection with the so-called “Brasher Doubloon,” was employed by the United States Mint 1792, to make assays “on sundry coins of gold and silver pursuant to instructions from the Secretary of the Treasury” (Alexander Hamilton). He possibly assisted David Ott, whose assay in November, 1792, is on record.

Among the annals of the city for 1786, compiled from newspapers of the day, we read that

“John Burger, goldsmith, will continue for the ensuing year at the same house, No. 207 Queen Street, near Burling Slip. He solicits orders especially for large plate and gives the highest price for old gold.”

“Mr. Montgomery, watch-maker, 33 Wall Street, near the Coffee House, takes orders for Thomas Reynolds of Phil. from those who want their arms, crests or cyphers engraved in any kind of stone for seals.”

“Cary Dunn, gold and silver smith, has removed from the corner of Crown Street, to the adjoining corner of Maiden Lane and William Street, No. 31.”

“Peter Bellodiére has brought with him from Paris a variety of articles in the jewellery line, such as Gold Chains, Bracelets, and Watch Cases, Diamond Rings, Buckles, Buttons, and Pins, Wedding Rings of a new invention, Gold Necklaces, Stock Buckles, Snuff Boxes, and Needle Cases, Spoons, Medaillions, and Sugar Stands, Milk Pots, and Sugar Tongs, Knife-handles, and Salt Cellars, &c. He is at No. 23, the corner of Maiden Lane and William St.”

“Peter Maverick, at No. 3 Crown Street, carries on the seal-sinking, engraving, and copper plate printing. Ladies may have their tea-plate engraved in the most elegant manner, resembling the flat chasing, as neat as in Europe.”

Peter R. Maverick (1755-1811), called Peter Maverick the 1st, was originally a silversmith; his son Peter Maverick (1781-1831) etched and engraved many book-plates.

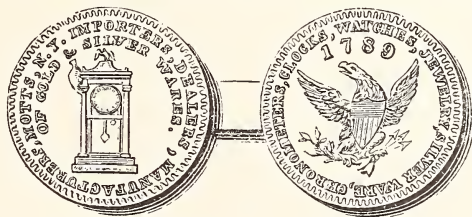
* In 1787 an indenture to coin copper for the States of Vermont, Connecticut and New York, as elsewhere, was given to William Coley, and Daniel Van Voorhis, of the City of New York, goldsmith; Reuben Harmon and William Coley, coiners; Daniel Van Voorhis, cashier. Coley was probably Col. William Cooly, a partner of Van Voorhis, who had worked at the goldsmith's trade in the City of New York, afterwards removing to Rupert, Vermont, to make the dies and assist in striking the coins.

* Crosby.

* General James Clinton writes to his son De Witt Clinton, April 19, 1790: "Mr. Voorhois, Silversmith in Queen Street, promised to make a pair of silver buckles for your sister."

† In the eighth division of the Federal procession in honor of the Constitution of the United States were the gold and silver smiths, July 23, 1788. A gold Federal eagle on the top of the standard. The goldsmiths' emblematical arms on white silk, emblazoned, the crest representing Justice, sitting on a helmet, holding in one hand the balance, in the other the touch-stone; the arms supported by two savages, the field quarterly, or, two eagles' heads crossed, azure, two cups inverted between two gold buckles; the motto, "Justice is the Queen of Virtues." The supporters resting on a globe, representing the United States. Standard supported by the four senior goldsmiths, followed by twenty-five.

‡ A copper token, issued in the year 1789 by the Messrs. Mott, of the City of New York, importers, dealers and manufacturers of gold and



silver wares, is generally conceded to have been the first tradesman's token issued in America; it was manufactured in England.

Bushnell, in his "Early New York Tokens,"

* "De Witt Clinton Papers," Columbia University.

† "Valentine's Manual," 1856.

‡ Crosby.

states regarding the firm that issued this token :
 "The firm of Motts was composed of William and John Mott, and their place of business was at No. 240 Water Street, a location at which they continued for a number of years, and which was at the time a most fashionable business part of the city."

* The silversmiths serving the State and city governments were :

William Adams, Assistant Alderman, 1840-2; Alderman, 1847-8.

William V. Brady, Assistant Alderman, 1842; Alderman, 1843-6;
 Mayor, 1847.

(Portrait in City Hall, painted by Wensler.)

William Gale, Alderman, 1844.

William Gilbert, Alderman, 1783-8, 1804; Assembly, 1788-93, 1803-8; State Senate, 1809-12; Prison Inspector, 1803; Council of Appointment, 1812.

Samuel Johnson, Assistant Alderman, 1783.

Bartholomew Le. Roux, Assistant Alderman, 1702-12.

Charles Le. Roux, Assistant Alderman, 1735-8.

Garrit Onçlebag, Assistant Alderman, 1700-3.

In the early history of Philadelphia mention is made of several workers in metal. "Silversmiths received from half-a-crown to three shillings an ounce for working silver, and for gold equivalent."

In the accounts of Penn, Cæsar Griselm is mentioned as a goldsmith (it is probably his mark on one of the alms basons at Christ Church). D. Vaughn, a watchmaker, and Francis Richardson received £2 for a pair of buckles for Lætitia.

Among the tradesmen admitted to the freedom of the city in 1717 and 1718 were Francis Richardson, William England and Edward Hunt, *goldsmiths*. Philip Syng (born 1676) sailed from the port of Bristol, England, arriving at Philadelphia about 1712, accompanied by his wife and three

sons (the elder, Philip, born abroad 1703). He was a gold and silver smith; died at Annapolis, Maryland, 1739. The younger Philip evidently succeeded to his father's business. The silver inkstand, now in Independence Hall, from which was signed the Declaration of Independence, was made by him. * "He and Franklin were great friends. I remember seeing in an old account book the following amusing entry:

'To one pap spoon for B. Franklin.'

It was this Philip Syng, who as a member of the American Philosophical Society, experimenting with Franklin, invented and made an electrical machine, as the doctor states (see Parton's 'Life of Franklin')."

The second Philip Syng died 1789, and lies buried in Christ Church yard, of which church he was a vestryman. The following advertisements are from "The American Weekly Mercury," May 12, 1720:

GOOD long Tavern Tobacco Pipes sold at 4s per Grofs by a single Grofs, and 2s for a larger Quantity by *Richard Warder* Tobacco Pipe Maker living under the same Roof with *Phillip Syng* Gold Smith, near the Market Place.

BEST *Virginia Tobacco*, Cutt and sold by *James Allen* Gold Smith in Market street at which place is made Money Scales and Weights and all forts of Work in Silver and Gold at a very Reasonable Rate.

The goldsmiths, silversmiths and jewelers were represented in the Federal procession of 1788 ("Pennsylvania Gazette," July 9, 1788). William Ball, Esq., senior member, with a silver urn. Stand-ard bearers, Messrs. Joseph Gee and John Germon, carrying a silk flag, with the goldsmiths' arms on

* Letter from Philip Syng Physick Conner to Mrs. K. S. Bissel.

one side—motto : *Justitia Virtutum Regina* ; and on the reverse the Genius of America, holding in her hand a silver urn, with the following motto : *The Purity, Brightness and Solidity of this Metal is emblematical of that Liberty which we expect from the New Constitution*, her head surmounted by fourteen stars, ten of them very bright, representing the States which have ratified ; two less bright, descriptive of New York and North Carolina, whose ratifications are shortly expected ; one with three dark points and two light ones, an emblem of Rhode Island, and one with equal luster with the first ten, just emerging from the horizon, near one-half seen, for the rising State of Kentucky. After which followed the rest of the masters, with the journeymen and apprentices, in all *thirty-five*.

* John S. Hutton, born in New York, 1684, was a seafarer for thirty years, and then commenced as a silversmith. He was long esteemed in Philadelphia as one of the best workmen at hollow work, and is stated to have made a tumbler in silver when he was ninety-four years of age. He died in 1792, and was borne to his grave by his fellow-craftsmen—all silversmiths.

John David, born in New York of Huguenot parents, moved to Philadelphia about 1750, establishing a business as gold and silver smith. His brother-in-law, Daniel Dupuy, became his partner, and their shop was the most prominent in the city until early in the XIX. century. After the death of David (1805) Dupuy continued the business, and was followed by his son, Daniel Dupuy, Jr. Much of the old silver held in Philadelphia bears the marks D.D of the Dupuys.

* "Watson's Annals,"

The manufacture of silverware, which had been commenced in Providence soon after the Revolution by Messrs. Saunders, Pitman and Cyril Dodge, employed four establishments in that town in 1795. These belonged to Nehemiah Dodge, Ezekiel Burr, John C. Jenckes and Pitman & Dorrance, who were chiefly engaged in the manufacture, on a limited scale, of silver spoons, gold beads and finger rings.

Jabez Gorham, born in Providence in 1792, was descended from John Gorham, who came from Northamptonshire, England, in 1643, and settled at Plymouth. At the age of fifteen he was apprenticed to Nehemiah Dodge, who began the manufacture of jewelry 1794, and was the engraver of the copper-plate set in the foundation stone of S. John's Church (p. 255). After attaining his majority Jabez Gorham, with Christopher Burr, William Hadwen, George C. Clark and Henry G. Mumford, formed a partnership which lasted five years, after which Gorham continued, at one time with Stanton Beebe, making jewelry until 1831. In that year the firm of Gorham & Webster was formed. H. L. Webster had served his time with Lewis Cary, of Boston, and was a practical spoon maker. He returned to Boston, 1841, John Gorham (born 1820) joining his father, the firm becoming J. Gorham & Son.

The elder Gorham retiring from business 1847, John Gorham became the sole proprietor, retaining the old firm name. He was the founder of the Gorham Manufacturing Company, now the largest producers of silverware on the continent. The factory was until 1890, when the company moved to Elmwood, on the same ground, a portion of which was once occupied by Jabez Gorham as a shop.

The City Directory for 1824 contains the names of numerous jewelers, but of only one goldsmith and five silversmiths.

William Hadwen, of Providence, moved to Nantucket about 1820, working as a jeweler and silversmith; his apprentice, James Easton (also from Providence), succeeded him 1828, entering into partnership with F. S. Sanford 1830. Other spoon makers were S. Barrett (about 1800), Benjamin Bunker (1810) and Allen Kelley, who was succeeded by his sons, E. G. & J. H. Kelley.

At Newburyport, Jacob Perkins (born 1766) assumed the management of the goldsmith's business of his deceased master, Davis, at the age of fifteen. He made gold beads and shoe buckles in a superior manner, and invented a new method of plating the latter. At twenty-one he made dies for the Massachusetts Mint. He afterwards removed to Philadelphia, and subsequently to London. Many of his inventions were rewarded by the medals of the Society of Arts of that city.

William Moulton and S. Drowne (spoon maker) were in business at the end of the XVIII. century, and later, in the XIX. century Bradbury & Bro. and the Fosters.

In Lancaster, in 1786, there were five silver-smiths; Pittsburg, in 1791, contained thirty-seven manufacturers, and among these in 1808 were five watch and clock makers and silversmiths.

* "Abel Buell, an ingenious gold and silver smith, of Killingworth, Connecticut, about 1766, con-

* "History of American Manufactures," Bishop.

structed probably the first lapidary machine used in this country." He was also associated with Amos Doolittle, of New Haven (died 1832, aged 78)—an engraver, who served a regular apprenticeship with a silversmith—in issuing a series of historical prints and maps.

"Buell was also employed, with others, in coining copper money for the State, for which he constructed all the apparatus capable of making one hundred and twenty per minute.

"Joseph Hopkins, another silversmith, of Waterbury, before the Revolution, made plated knee and shoe buckles, silver sleeve and vest buttons and other plated ware, some of which are still preserved."

*Loring Bailey, a native of Hull, came to Hingham about 1780 and located as a silversmith. The silver spoons which he made had his name stamped on them; his apprentices were Caleb Gill, Leavitt Gill, and Samuel Norton; Bailey died 1814 at the age of 74. Elijah Lincoln, who had served an apprenticeship in Boston at the trade of silversmith, returned to Hingham in 1818, working until 1833. Joseph B. Thaxter was the last person who carried on this pursuit here. Silver spoons made by him are still in use and bear the inscription "Pure Coin," as well as his mark.

† "Salem has been for years the center of the silverware trade for southern Essex County, and interesting items of history might be recorded in this connection. At the corner of Essex and

* "History of Hingham."

† "Visitor's Guide to Salem."

North Streets, opposite the Roger Williams house, stood the Deliverance Parkman house, an ancient homestead at the beginning of the xvii. century, of which Hawthorne said that it probably dated from 1640 and had a brick turret in which alchemy had been practiced. It was in the first third of the xviii. century the shop of Dudley Newhall, silversmith. A stone's throw away was another silversmith's shop where President Cleveland's grandfather mended watches and made spoons. Robert Brookhouse began his remarkable and useful career, early in the century, in a shop numbered 6 on 'Old Paved Street,' now 244 Essex Street, where he advertised in the 'Essex Register' 'Gold, Silver, Hardware and Looking glasses.' John Touzell, a grandson of Philip English, was here as a goldsmith and jeweler in 1756, and John Andrew followed the same craft at the sign of the 'Golden Cup' in 1769. Joseph Hiller, Washington's first collector of the customs at this port, came here in 1770 to establish, at a central point, the trade of a watchmaker."

Samuel Phillips, son of Rev. Samuel Phillips, was in business as a goldsmith, 1721; Abram Howard, silversmith, 1810.

An account of "The Ancient Silversmiths of Newport" was written some years ago by the late * William S. Nichols (born 1785, began business 1808, died 1871), who was himself a worthy representative of the class of men whom he memorizes. He was apprentice to one of them, Thomas Arnold, who lived to extreme old age.

From 1726 to the commencement of the Revolu-

* "Newport Historical Magazine."

tionary War, when the town of Newport possessed more capital than the city of New York at the same date, the merchants of Newport were liberal patrons of substantial silverwork. One of the most prominent silversmiths of that day was Samuel Vernon (born 1683, died 1737). He manufactured silver tankards, pitchers, porringers, cups, spoons, pepper boxes, silver knee and shoe buckles and other articles marked . In addition to Mr. Vernon may be named John Tanner, Jonathan Otis, James Clarke, Daniel Rogers, William Hookey and Thomas Arnold. These men were of sterling integrity, and their stamps on articles of silver were sufficient evidence of their purity.

J. Clarke was the maker of flagons presented to S. John's, Providence, and S. Paul's, Wickford, by Nathaniel Kay, the King's collector of customs (1734). Jonathan Otis made the beaker at Rehoboth Church, Providence, given by Deacon Glover in 1751.

* James Ward (born in Guilford, 1768) came to Hartford early in life, and was apprenticed to Miles Beach before 1789. He joined his master in business, the partnership being dissolved 1797. Roswell Bartholomew, an apprentice of Beach & Ward, joined Ward in 1804 under the name of Ward & Bartholomew. In 1809 the firm became Ward, Bartholomew & Brainard, Charles Brainard being the junior partner. Ward died in 1856.

In the procession to celebrate the ratification of the Federal Constitution at Baltimore, 1788, were

* "Annals of Christ Church," Dr. Russell.

the silversmiths and watchmakers, preceded by Messrs. Lively, Clarke and Rice, bearing a flag representing the different articles of their manufacture, with the motto, "No importation and we shall live." Under it a beehive—motto, "If encouraged."

In an advertisement in the "Maryland Journal," September, 1789, George Dowig, of Baltimore, announces that he retires from the business of a silversmith, and offers to dispose of his stock and tools by a lottery. In the early part of the next century Samuel Kirk and the Warners commenced the manufacture of silverware, the descendants of the former being still in business as the Samuel Kirk & Son Co.

At Trenton, 1788, at the celebration of the Federal Constitution, the silversmiths paraded, "distinguished by the insignia of their trade"; there were similar processions at Portsmouth, Salem and other places, in which the "Goldsmiths, Jewellers and Silversmiths" joined.

Nearly every town at one time had its silversmith, who made spoons and other silverware, made and repaired jewelry and did engraving. About the middle of the last century the small makers had died out, the manufacture gradually having been absorbed by large concerns in the principal cities.

The Fifth Chapter

Ecclesiastical Plate

CHALICES AND PATENS—COMMUNION CUPS—
BEAKERS—FLAGONS—BASONS.

THE examples of ecclesiastical and domestic plate noted hereafter will serve as the means of obtaining some knowledge of both foreign and home makers, learning much from the inscriptions and dates; that in the possession of religious societies proving most valuable in conjunction with the records and inventories which form part of church history.

The vessels used by the early settlers at the celebration of the holy communion were brought from abroad, and were often secular drinking cups presented by members of the different churches. The Colonies being first settled by dissenters from the Mother Church, various denominations, especially in New England, flourished long before the establishment of the Society for the Propagation of the Gospel in Foreign Parts (1701).

It was not until the end of the xvii. century that the National Church made any provision for the care and pastoral charge of the "British Foreign Plantations" by "sending over ministers and having the jurisdiction of them." Most of these ministers withdrew to Halifax at the Revolution.

As head of the Established Church, the Sovereign made presents of books, plate, linen or furniture to the churches in their Colonial possessions through the then Governors.

Queen Anne presented most of the American churches of that day with silver communion vessels. These are even now in use at Trinity Church, New York; S. Peter's Church, Albany; "to Her Indian Chappel of the Onondawgus"; while those "to Her Indian Chappel of the Mohawks" have gone with the tribe to Brantford and Deseronto, Canada; Christ Church, Philadelphia; Trinity Church, Oxford; S. Mary's Church, Burlington; S. Peter's Church, Westchester; Christ Church, Rye; S. Peter's Church, Perth Amboy; S. George's Church, Hempstead, and at S. Paul's Church, Wickford, R. I.

King William and Queen Mary had previously given a service "for ye use of their Maj^{ties} Chappell in N. England," 1694; that is, King's Chapel, Boston. This set was divided equally between Christ Church, Cambridge, and S. Paul's Church, Newburyport, on the arrival of a more valuable service, in 1772. They had presented a service to Trinity Church, New York, the same year (1694). A magnificent service, with the date-letter for 1695, at S. Anne's Church, Annapolis, bears the Royal arms and the initials W. R.

The plate at Christ and Trinity Churches, Boston, was presented by King George II., while the services at S. John's Church, Portsmouth, N. H.; Christ Church, Newbern, N. C.; Christ Church, Bruton Parish, Va.; S. Michael's Church, Charleston, S. C., and plate at Trinity Church, New York, bear the Royal arms and initials, G. R., of King George II. or King George III.

The Society for the Propagation of the Gospel in Foreign Parts gave a chalice and paten to Trinity Church, Newport, 1702, and to Grace Church, Jamaica, in 1704.

During troublous times the destruction of plate was not confined to European countries. In a history of the Episcopal Church, Bishop Perry writes :

“In Virginia, where, prior to the Revolutionary struggle, there were upward of one hundred and sixty churches and chapels, with nearly a hundred clergymen ministering at their altars, the close of the contest found ninety-five parishes extinct, and of the remainder nearly one-half were without ministrations. Less than thirty clergymen remained at their posts when the war had ceased. Many of the churches had been closed, or converted to other uses, or else destroyed. The sacra-

mental vessels even had been, in many cases, taken by sacrilegious hands and devoted to unholy purposes. Here, as elsewhere, the Church was well-nigh extinct.”

Nearly a hundred years after, this state of affairs was repeated, though in a less degree. Many of the vessels then taken have since been restored.

A communion service usually consists of flagons or tankards, sometimes in pairs, chalices, with paten or conical covers, patens and alms basons, with occasionally a baptismal bason and spoon.



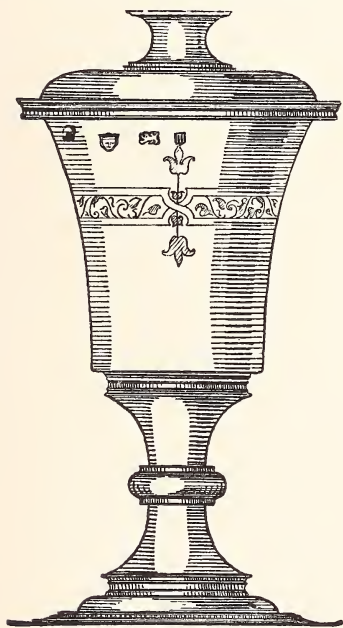
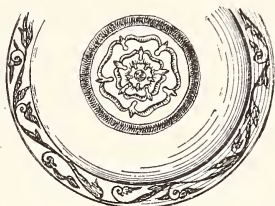
BOOK-PLATE OF SOCIETY.

CHALICES AND PATENS.

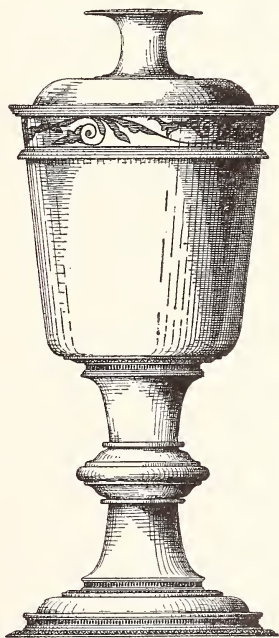
The oldest chalices known were formed of a vase, or bowl on a foot, with two handles, probably ordinary domestic drinking vessels, made of various materials, but some of these being porous, gold or silver, or a combination of both, were found most practical. At an early period a chalice, without handles, of a special form to distinguish it from a domestic cup, came into use, and was composed of the bowl or cup, the stem with knob or knop, and the foot; the cup, a wide bowl sometimes, slightly splayed at the top, supported on an hexagonal stem, divided into two portions by the knop, resting on a spreading foot, lobed, indented or hexagonal; the necessary adjunct of the chalice, the paten, was a small disc with a depression, round or lobed in the centre, fitting the top of cup of chalice. The chalice and paten at Trinity Church, Wilmington (p. 179), are modifications of this early type, the knop of chalice being much reduced. In the time of Edward VI. orders were issued for the substitution of "decent Communion Cups" in place of "massing chalices," but the reign was too short for the work of transformation to be completely carried out, and it was not until the accession of Queen Elizabeth that the task was completed.

* "The chalice still consisted of the same parts—bowl, stem and foot; the stem, although altered in form and character, still swells out in the middle into a small knop, or the rudiments of one, and is occasionally ornamented with small bands of a lozenge-shaped ornament, or some other such simple pattern, and the foot is invariably round, instead of indented or angular. The form of the cup, however, is altogether changed, and instead of being a shallow, wide bowl, it is elongated

into the form of an inverted truncated cone slightly bell-shaped. The form of the paten is also much changed; the sunk part of the platter is often considerably deepened, the brim narrowed, and thereon is fixed a rim or edge by which it is made, when inverted, to fit on the cup as a cover, whilst a foot is added to it which serves, also, as a handle to the cover, as though it were intended to place the wine in the chalice and cover it with the paten-cover until the administration of the sacrament, when the cover would be removed and used as a paten for holding the bread. The ornamentation on all



COMMUNION CUP (1569), SCROLL-AND-KEY SOCIETY, YALE UNIVERSITY.



COMMUNION CUP, XVI. CENTURY.
MR. G. S. PALMER.

these chalices and paten-covers, as they may be called, is invariably the same; it consists simply of an engraved band round the body of the cup and on the top of the cover, formed by two narrow fillets which

interlace or cross each other, with a particular curvature in every instance the same, the space between them being occupied by a scroll of foliage; and this ornament is marked by a total absence of letters, monograms, emblems or figures of any kind. It is curious how this exact uniformity of shape and ornament was so universally adopted, unless there had been some regulation or standard pattern to go by; but I have not been able to find any such to guide the maker."

The chalices at the beginning of the xvii. century were modifications of the Elizabethan Communion Cup; a good example being that at S. John's Church, Hampton, Virginia (1618); at the end of this century and at the beginning of the xviii. succeeded the chalices and cover patens, so many of which were presented by King William and Queen Mary and Queen Anne. The Georgian type next came in (p. 163), with the bell-shaped cup and baluster stem; sometimes the knop was omitted (p. 272), and a conical cover provided instead of a paten (p. 177), and the type with slight changes prevailed throughout the century.

BEAKERS.

*Another form of communion cup was the beaker, a plain upright cup without stem or stalk of any kind; it is found prevalent in Scotland and Holland as a sacramental vessel. The simplest form of beaker was the plain cup hammered out of a flat piece of silver, without ornamentation, to be followed by beakers with a foot, often richly ornamented with foliage, fruit and birds, with the band or fillets interlacing, engraved near the top, invariably found on Elizabethan cups. Beakers are in use as communion cups at S. Ann's Church, Middletown, Delaware; the First, Old South, Long

* "Old Scottish Communion Plate," Burns.



BEAKER (XVII. CENTURY); S. MARY'S CHURCH, BURLINGTON, N. J.

Lane and Park Street Churches, Boston; the First Church, Dorchester; Rehoboth Church, East Providence; the First Church, Bridgeport, etc.

Perhaps the most beautiful of all such vessels is the crowned beaker at S. Mary's Church, Burlington, New Jersey. This is without marks, but evidently came from Holland.

* "We had nothing happened of any great note to us, till the year 1711; and some time in April in that year, the Church received the gift of a large silver Beaker, with a cover well engraved, being the present of the Honourable Colonel Robert Quarry for the use of the Communion.

"This Beaker, with a cover, is still in use. The letters T. B. R. are wrought in a monogram on them both. The beaker is engraved with vines and fruits, and flowers pendant from ribbons, between which are the heads of cherubim. Other devices upon it are, an eagle on a perch; a peacock; a bird with fruit in its claw; and another bird with a large serpent in its beak. Around on the surface of the cover is graven, very spiritedly, a hunter with a horn at his lips and a spear in his hand, preceded by three hounds in pursuit of a stag. The whole is surmounted with a large and exquisite crown."

FLAGONS.

Flagons came into use during the reign of Queen Elizabeth, succeeding the cruets for wine and water of mediæval days. † In 1603 James I. ordained that "the wine is to be brought to the holy table in a pot or stoup of pewter if not of purer metal." King James was a Scotchman, hence, possibly, the reason for adopting the word "stoup." Early flagons were round-bellied or jug-shaped; later the tankard flagon came into fashion, having a plain barrel almost straight, a broad splayed foot, a lid with thumbpiece and an S-shaped handle. Fine examples of this period are found at Trinity

* "History of the Church in Burlington," Hills.

† "Communion Plate," Freshfield.

Church, New York, presented by Queen Anne (1709). Later on the lids were domed with an acorn or knob on the top. At the end of the XVIII. and beginning of the last century massive flagons with spouts or ewers came into use, that at King's Chapel, Boston, made by **REVERE**, being seventeen inches high, while those at Trinity Church, presented by Lieutenant Governor Winthrop, are twenty-three inches in height.

BASONS.

Few of the churches have alms basons which deserve notice, and fewer still baptismal basons; they were generally perfectly plain, engraved with coats of arms or crests, and inscriptions. In the * list of donations to Harvard College appears the following entry:

1817	Judge Wendell, twenty half eagles, for a Christening	
	basin, - - - - - - -	\$100.00

This is evidently the bason shown in the illustration of Harvard University plate, (8); it is 6¾ in. high, 9 in. in diameter and marked **J. Jones**, 37 Market St. The baptismal bason of the First Church, Marblehead, Massachusetts (p. 248), the donation of Dr. Joseph Lemmon, 1775, is stamped **REVERE**, and engraved with coat of arms, crest and inscription.

Spoons are to be found in some instances, often pierced, to be used as strainers. One service for administering to the sick is at S. Peter's Church, Perth Amboy, New Jersey.

* "History of Harvard College," Eliot.

The Sixth Chapter

Domestic Plate

SPOONS AND FORKS—STANDING AND LOVING CUPS
—TANKARDS—TEA AND COFFEE SERVICES
—CANDLESTICKS—MACES.

SILVERWARE was scarce among the early settlers, but by the middle of the XVII. century there was a good store of plate in many of the planters' homes. *This had either been inherited from English relations or been purchased in England. The instance of Margaret Cheesman, of Bermondsea, was not exceptional; in 1679 this lady is stated to have bequeathed a great silver beaker and tankard with other plate to the children of Lemuel Mason, who resided in Virginia. Among the items to be found in early wills and inventories, are spoons, beakers, tankards, cups (caudle, dram and sack), mugs, porringers, punch-bowls, saltcellars (large and trencher), sugar dishes, candlesticks and sometimes forks. †John Cotton, 1652, gives

"to the church of Boston a silver tynn to be used amongst the other comunion plate; to my grand-child Betty Day my second silver wine boule."

Comford Starr, Boston, 1659:

"My siluer guilt double salt cellar . . . one siluer bossed wine Cupp."

About the same time Thomas Olliver, of Boston, bequeaths

"the siluer wine Cup and 4 siluer spoones, a siluer bowle, my siluer salt."

* "Economic History of Virginia," Bruce.

† "New England Historical and Genealogical Register."

Rachel Bigg, of Dorchester, 1646, directs

“three pounds to be layed out vpon a siluer Pott marked wth R. B. and twenty shillings for three siluer spoones.”

Daniel Gookin, Senior, living at Cambridge, August, 1685, gives and bequeaths

*“to my dearly beloved wife Hannah . . . forever a piece of plate, either a cup, or tankard to be made new for her marked ^{G.}
D.H.”*

This is interesting as showing the custom of putting the initials of the surname (G) and Christian names (D & H) of the husband and wife on silver mementos.

In a will of 1653 mention is made of *“that great siluer beare bowl.”* Increase Mather in 1719 bequeaths to his eldest son: *“Item, my Silver Tankard.”*

*Colonel William Byrd, of Virginia, writing to his merchant in London in 1684, instructs him to send to him two new-fashioned silver mugs, one to contain half a pint, the other one-quarter of a pint. Fitzhugh purchased plate from time to time upon the principle that it was a form of property which would never lose its value, and therefore the parent was fortunate who could transmit much of it to his children as a part of his estate. In 1687 he directed Hayward to invest certain bills of exchange in a pair of middle-sized silver candlesticks, a pair of snuffers and a snuff dish and half a dozen trencher salts, the remainder to be expended in a handsome silver basin. In a letter to the same correspondent in 1689 he ordered to be sent him two silver dishes weighing 50 ounces apiece, and two 70 ounces, a set of cas-

*“Economic History of Virginia,” Bruce.

tors for sugar, pepper and mustard, to weigh about 24 or 26 ounces, a basin between 40 and 45 ounces, a salver and a pair of candlesticks about 30 ounces apiece, a ladle about 10 ounces, and a case containing a dozen silver-hafted knives and a dozen silver-hafted forks. In 1698 he purchased in England two silver dishes of 80 or 90 ounces apiece, one dozen ordinary and two silver bread plates, one large pair of silver candlesticks and one pair of silver snuffers with a stand. He also directs the plate to be left untouched, as he had in his own service in Virginia a man who was a "singular good engraver." The value attached by the owners to their silver service was illustrated in the case of Colonel Richard Lee, who took the trouble, on the occasion of a visit to England in the time of the Protectorate, to carry over his plate with a view to changing its fashion.

SPOONS AND FORKS.

The earliest domestic utensil known is the spoon, the use of soup or other liquids requiring some special utensil to convey fluids to the mouth. Forks, although used in mediæval times for the preparation and cutting up of food in the kitchen, were of comparatively modern date in their employment at table. The German divine, indeed, who preached against the custom thought it an insult on Providence not to touch one's meat with one's fingers.

In olden times people sat on the ground or on stools and chairs, and having neither knives, forks nor any substitute for them answering to the chopsticks of the Chinese, they ate with their fingers, as the modern Asiatics, and universally with their

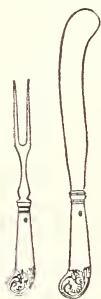
right hand, as also the Romans and Jews and most nations of antiquity. Knives were sometimes used at table to facilitate the cutting of a large joint, though they ate with their fingers.

Spoons were introduced when soup or other liquids required their use. The learned de Laborde says: "Les cuillers son vieilles, je ne dirai pas comme le monde, mais certainement autant que la soupe."

In the early illuminated manuscripts of mediæval days dinner scenes are by no means uncommon, and although spoons were frequently shown, forks were unknown; and it does not appear that everyone at table was furnished with a knife.

* The English were in the habit of holding their food in a napkin with their left hand, while with the right they cut it with a knife and carried it to the mouth. A habit now esteemed vulgar was once universal, and, like many a good old Saxon word, has been borne down to the present generation as the undercurrent of the uncultivated and unrefined portion of society. It was the back of the knife, however, which entered the mouth, and the protuberance on the back of old-fashioned knives is a relic of an old custom which lingered after the habit of eating with a knife had disappeared. We accordingly find in the very early inventories large numbers of napkins and an entire absence of forks.

The Norman dinner table, as shown in the Bayeux tapestry, differs very little from that of the Anglo-Saxons. † Two cooks are boiling the meat;



* "Ancient Landmarks of Plymouth."

† "A History of Domestic Manners and Sentiments in England During the Middle Ages," Wright.

above them on a shelf are fowl and other sorts of small viands spitted ready for roasting. Another cook is engaged at a portable stove preparing small cakes, pastries, etc., which he takes from the stove with a singularly shaped fork, perhaps a bird's claw, to place them in the dish. Others are carrying to the table the roasted meats, on the spits, and having no "board" with them to form a table, the Norman knights make use of their shields instead.

After the middle of the XII. century we began to be better acquainted with the domestic manners of our forefathers. They changed but little until the end of the XIV. century.

Before the meal each guest was served with water to wash. It was the business of the ewer to serve the guests with water for this purpose, which he did with a jug and basin, while another attendant stood by with a towel.

Having washed, the guests seated themselves at table. Then the attendants spread the cloths over the tables, placed on them the saltcellars and the knives, and next the bread, and the wine in drinking cups.

Spoons were also usually placed on the table; but there were no forks, the guests using the fingers instead, which was the reason they were so particular in washing before and after meat. The tables being thus arranged, it remained for the cooks to serve up the various prepared dishes.

Knives were not provided for the guests; and this, no doubt, arose from the common practice at this time of people carrying their own knives with them in a sheath attached to the girdle, and later a full set of implements.

In the XV. century the people put their victuals to their mouth with their fingers. It was consid-

ered, nevertheless, bad manners to carry the victuals to the mouth with the knife.

Among the directions for table you are told not to leave your spoon in your platter; not to return back to your plate the food you have put in your mouth:

“Dip not thy meate in the salt-cellar, but take it with thy knife”; from which it appears that salt-spoons had not as yet come into use.

In the xvi. century dinner still began with the same ceremonious washing of hands as formerly; and there was considerable ostentation in the ewers and basins used for this purpose. This custom was rendered more necessary by the circumstance that at table people of all ranks used their fingers for the purposes to which we now apply a fork. This article was not used in England for the purpose to which it is now applied until the reign of James I. It is true that we have instances of forks even so far back as the pagan Anglo-Saxon period, but they are often found coupled with spoons, and in no instance were they used for feeding, but merely for serving, as we still serve salad and other articles, taking them out of the basin or dish with a fork and spoon. In fact, to those who have not been taught the use of it, a fork must necessarily be a very awkward and inconvenient instrument.

There were folding spoons and forks for the better carriage in the pocket. A spoon and fork were sometimes combined, the prongs being inserted in the back of bowl of spoon.

During the xvii. century the introduction of the use of forks from Italy rendered the washing of hands no longer so necessary as before, and though it was still continued as a polite form before sitting down to dinner, the practice of washing the hands

after dinner appears to have been entirely discontinued.

When a feast is made ready, we are told, "the table is covered with a carpet and a tablecloth by the waiters, who besides lay the trenchers, spoons, knives, with little forks, table napkins, bread, with a saltcellar."

First spoons were all natural ones, principally shells, but required a handle when scooping up hot fluids. This handle was generally a short split stick. Another class of natural spoons was, and still is, derived from the animal kingdom—from horns. Little art was required to cut or carve spoons out of horn. The substance is soft, and by holding it to the fire, or immersing it in warm water, it becomes susceptible to being bent to any position.

The old proverb "To make a spoon or spoil a horn" was a mode of expressing the determination to accomplish an object at whatever risk.

Another substance of primitive spoons was wood; this was followed by those made of ivory, pewter, brass, iron, silver and other metals. The long pointed handles of the Roman spoons were designed to open shell-fish, and doubtless for other purposes; but as civilization spread through the East spoons were generally made of silver; and it was a very poor family in which a silver spoon was wanting.

Robert Herrick, in the "Hesperides," writes upon Croot:

"One silver spoone shines in the house of Croot,
Who cannot buie or steale a second to 't."

Old spoons had rounder bowls than those now in use, and their stems were short. The wooden

spoons now sold at Russian fairs are of a similar form to those of the most ancient manufacture. Many people carried their spoons with them, as we now carry penknives, some of which were furnished with a perforation in the handle to admit of a string passing through, and others had folding stems.

Rich folks had their silver spoons then, as now. Less fortunate people used copper or pewter; and in museums may still be seen many examples in brass and copper gilded. The stems became in the course of time a vehicle for ornamentation; and the ends of handles were often enriched with representations of personages and animals, the precursor of souvenir spoons.

* It is a fact that for ages the very first gift which a boy or a girl received consisted of one or more spoons—these being the established presents by sponsors at christenings. The spoons given were called Apostles' spoons, because the handle of each was carved with the figure of one of the twelve apostles, with his appropriate emblem. Occasionally a thirteenth was added, called "The Master," being the figure of the Saviour; and this made a full set.

The practice was in imitation of the heathen, who introduced figures of their gods upon almost every utensil. The idea, as adopted in the Middle Ages, was excellent; a child no sooner learned to feed himself—to use his own spoon—than he began to acquire a knowledge of scriptural and ecclesiastical biography.

Every spoonful of food he received conveyed, or might convey, a useful lesson to his mind. This

* "The Spoon: Primitive, Egyptian, Roman, Mediæval and Modern," Westman.



APOSTLES' SPOONS (XVII. AND XVIII. CENTURIES) ;
METROPOLITAN MUSEUM, NEW YORK. THE GIFT OF MRS. S. P. AVERY.

shows the influence of religion on the arts in mediæval times—how ingeniously ecclesiastical matters were interwoven with almost everything; how even a spoon was made to infuse religious truths into the minds of children while it conveyed pap to their mouths.

In old writings allusions to Apostle spoons are common. In the play of King Henry VIII. (Act v., Sc. 2) Shakspeare makes the King say to Cranmer that he must stand godfather to the young Princess Elizabeth.

The Archbishop expresses his unfitness for so great an honor, upon which Henry, bantering him, says he is afraid of the expense of the usual gift to a godchild :

“Come, come, my lord, you’d spare your spoons.”

Mr. Hone, in his “Every Day Book” (Vol. I., p. 176), writes :

“St. Paul’s day being the first festival of an apostle in the year, it is an opportunity for alluding to the old, ancient English custom, with sponsors, or visitors at christenings, of presenting spoons, called Apostle spoons, because the figures of the twelve apostles were chased or carved upon the tops of the handles.

“Persons who could afford it gave the set of twelve ; others a smaller number, and a poor person offered the gift of one, with the figure of the saint after whom the child was named, or to whom the child was dedicated, or who was the patron saint of the good-natured donor.”

In a poem by Shipman, published early in the XVII. century, there is an allusion to the giving of Apostle spoons at christenings, which shows that the custom was at that time on the decline :

“Formerly when they used to troul,
Gilt bowls of sack, they gave the bowl,
Two spoons at least : an use ill-kept,
'Tis well if now our own be left.”

Ben Jonson, in his "Bartholomew Fair," has a character saying:

"And all this for the hope of a couple of Apostle spoons,
And a cup to eat caudle in."

These spoons and caudle cups formed almost the only articles of plate which the middling rank of people possessed in the poet's days; hence they were esteemed handsome bequests, presents at christenings, etc. The allusions to this custom are endless in old dramatists.

In the "Chaste Maid of Cheapside," by Middleton, "Gossip" inquires, "What has he given her? What is it, Gossip?" Whereto the answer of another "Gossip" is:

"A faire high-standing cup and two great 'postle spoons, one of them gilt."

Beaumont and Fletcher, likewise, in the "Noble Gentleman," say:

"I'll be a Gossip Bewford,
I have an odd Apostle spoon."

*Among the traditional stories told of Shakspeare is one to the effect that he was godfather to one of Ben Jonson's children. After the christening Shakspeare observed: "Ben, I have considered a great while what should be the fittest gift for me to bestow upon my godchild, and I have resolved at last."

"I prithee, what?" said Ben.

"I' faith, Ben," answered Shakspeare, "I'll give him a dozen good *latten* spoons, and thou shalt translate them."

The word *latten*—which meant a mixed metal resembling brass—was intended by Shakspeare as a

* "Anecdotes and Traditions," Camden Society.

play upon Latin, and is recorded among the merry jests of the Bard of Avon, but the misfortune is that it is regarded by Shakspearean scholars as quite apocryphal.

Old Apostles' spoons are still to be found, and they are of considerable value, from their antiquity and comparative rarity. Only one complete set (13) is known, that in the possession of the Goldsmiths' Company, London. This set was made in 1626. Its great value is owing to the presence of the rare "Master" spoon, and to the fact of the whole having been made by one maker at the same time. In choosing the apostle, where only one spoon is given, it is usual to take the one whose anniversary comes nearest on the calendar to the christening day.

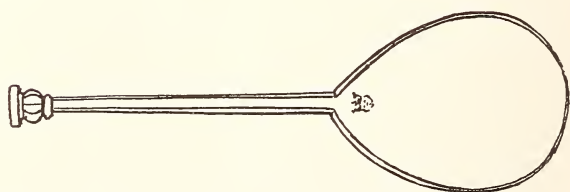
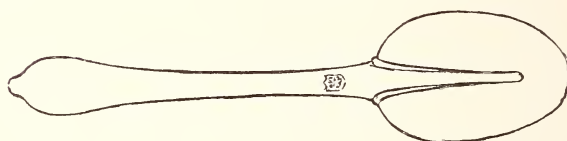
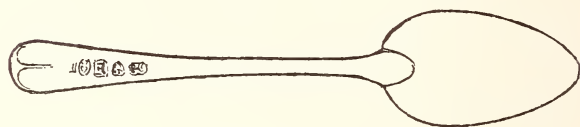
In the time of Elizabeth the great ruff was worn. This prevented a person from eating with any degree of comfort. One royal lady used a spoon with "a handle two feet long when eating her soup."

Chaucer, Marlowe and Shakspeare each made allusion in their works to "long spoons," in connection with the ancient proverb:

"He must have a long spoon that would eat with the devil."

Domestic spoons of the xv. century seem to have had hexagonal stems ending in a plain knob or an acorn, with large round bowls.

During the xvi. century the stem was a baluster shape, with a seal-headed top; the bowl was pear-shaped, pointing towards the stem or handle; and all English spoons of that date and up to the Restoration were marked with the leopard's head crowned, of London, or the town marks of the local assay office in the inner part of the bowl.



SPOONS, XVI., XVII. AND XVIII. CENTURIES.

In the middle part of the xvii. century the shape was altogether changed. The bowl was elongated into a regular ellipse, and strengthened in its construction by continuing the handle in a tongue, or "rat-tail," which ran down the back. Sometimes the handle had a flat shank cut straight off at the top, but oftener the stem or handle became flat and broad at the extremity, which was divided by two clefts into three points, slightly turned up; later in the century the outer points of the top were cut off or "slipped."

In the early part of the xviii. century the bowl was more elongated and elliptical, and the extremity of the handle was quite round, turned up at the top, having a high, sharp ridge down the middle. Later the bowl became more pointed or egg-shaped, the top of the handle was turned down instead of up, whilst the tongue, or rat-tail, which extended down the back, was shortened into a drop.

This is the well-known plain spoon of common use from 1760 or 1765 till 1800, and is called by the trade the "Old English" pattern. The fiddle-headed pattern, in which a sharp, angular shoulder was introduced on either side of the stem, just above the bowl, and also near the end of the handle, came into vogue in the early part of the last century, and still seems popular.

Monkey-spoons, "used for liquor, and so called from the figure of a monkey carved on the handle," were much used in Colonial days. They had a circular and very shallow bowl. In an account of the funeral of Philip Livingston, 1749, we read: * "As usual, there was the spiced wine, and each of the eight bearers was given a pair of gloves, a monkey-

* "Harper's Magazine," March, 1881.

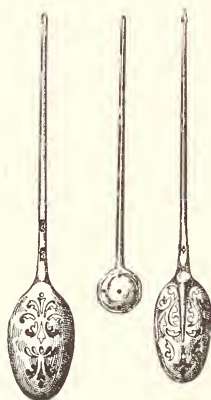
spoon, and a mourning ring." This custom probably originated in Holland.

Teaspoons follow the fashion of larger spoons, but are not often found before the middle years of the XVIII. century, although small spoons were known in Europe long before tea, or were used in eating honey, sugar and fruits preserved in sugar; sweetmeats were favorite dainties in former days.

Tea caddies were supplied with scoops, and with strainers or mote skimmers; the latter were small spoons with pierced bowl and long pointed handle used for straining the tea and clearing the spout of the tea-pot.

Spoons are constantly mentioned by authors. Even the stern sage of Chelsea writes in "Sartor Resartus":

"Lieschen was his right arm, and spoon, and necessary of life."



TEA STRAINERS,
XVIII. CENT.
MR. G. S. PALMER.

*"The use of the fork is of comparatively recent date. Greek and Roman authors make no allusion

to this simple instrument, and it was almost unknown in the Middle Ages; probably it was of Byzantine origin.

"Pierre Damien and St. Bonaventure narrate that at the close of the x. century the sister of Romanus Argulus, Emperor of the East, having espoused a son of the Doge Pierre Orseolo, scandalized all Venice by an odd and unnatural form of luxury, which consisted in using, instead of the fingers, small gold two-pronged forks.

* "Cosmos," Paris, Translation in "The Literary Digest."

"A traveler, Jacques Lesaige, speaks thus of it, not without astonishment, in describing a feast given by the Doge: 'These lords, when they desire to eat, take the food with a silver fork.' A little later Sabba da Castiglione mentions the use of forks *a la Vénitienne* to avoid seizing the food with the fingers.

"After the XVI. century mention of forks appears in some inventories, though not often.

"The inventory of Charles V. (1380) proves, among a mass of silver worth more than 1,500,000 francs [\$300,000] the existence of twelve forks, some of them 'ornamented with gems.' The inventory of the Duchess of Touraine (1389) enumerates nine dozen silver spoons and only two forks, of silver gilt. This shows that the uses of spoons were varied and frequent, while that of forks remained for a long time special and very limited. They were seldom used except in eating certain fruits. Three forks belonging to Piers Gaveston, favorite of Edward II. (of England), are said to have been 'for eating pears.' The Duke of Bourgoigne employed his only for eating strawberries, and those of Charles V. were used by him to eat cheese cakes.

"It was not until the reign of Louis XIV. that this precious instrument began to be used at all generally, and even in the midst of this reign Anne of Austria used to eat with her fingers, as is stated in the 'Historic Muse of Loret' (April, 1651):

"The lovely fingers of the Queen
Full often took the pains, I ween,
To carry toward her crimson beak
(With due respect I mean to speak)
Full many a savory bit of meat,
Of pastry, or confection sweet."

The common use of forks was introduced into England from Italy about the beginning of the xvii. century, and the following passage in the "Travels of Thomas Coryate, of Odcombe, near Yeovil, 1611," is frequently quoted as the first mention of them :

"I observed," he says, "a custome in all those Italian cities and townes through the which I passed, that is not used in any other country that I saw in my travels, neither doe I thinke that any other nation of Christendome doth use it but only Italy. The Italian and also most strangers that are commorant in Italy, doe alwaies at their meales use a little forke when they cut their meate. For while with their knife, which they hold in one hande, they cut the meate out of the dish, they fasten their forke, which they hold in their other hande, upon the same dish, so that whatsoever he be that, fitting in the company of any others at meale, should unadvisedly touch the dish of meate with his fingers, from which all at the table doe cut, he will give occasion of offence unto the company as having transgressed the lawes of good manners; insomuch that for his error he shall be at the least brow beaten, if not reprehended in wordes. This forme of feeding I understand is generally used in all places in Italy, their forkes being for the most part made of yron or steele, and some of silver; but these are used only by gentlemen. The reason of this their curiosity is, because the Italian cannot by any means have his dish touched with fingers, seeing all men's fingers are not alike clean—hereupon I myself thought good to imitate the Italian fashion, by this forked cutting of meate, not only while I was in Italy, but also in Germany, and oftentimes in England since I came home; being once quipped for that frequent using of my forke, by a certain learned gentleman, a familiar friend of mine, one Master Laurence Whitaker, who in his merry humour doubted not to call me *furcifer*, only for using a forke at feeding."

It is curious that Shakspeare is silent on the use of silver forks, since they were the subject of such a constant discussion, praise and ridicule at that period.

"Report of fashions in proud Italy,
Whose manners still our tardy apish nation
Limps after, in base awkward imitation."

King Richard II., ACT II., SCENE I.

Their Italian origin is also referred to by Ben Jonson, who, speaking of the manners of Venice, puts into the mouth of Sir Politick Would-be :

“ . . . Then you must learn the use
And handling of your silver fork at meals.”

Volpone or the Fox, ACT IV., SCENE I.

This was written in 1607, but a few years later (1616) the same writer speaks of them as known in England :

SLEDGE. “ Forks! What be they ? ”

MEER. “ The laudable use of forks,
Brought into custom here, as they are in Italy,
To the sparing of napkins.”

The Devil is an Ass, ACT V., SCENE III.

Massinger, too, about the same time, recognizes the use of the fork in polite society :

“ I have all that's requisite
To the making up of a signior . . .
. . . and my silver fork
To convey an olive neatly to my mouth.”

The Great Duke of Florence, ACT III.

The use of forks is bantered likewise by Beaumont and Fletcher, as the mark of both a traveler and courtier :

“ It doth express th' enamoured courtier,
As full as your fork-carving traveler.”

Queen of Corinth, ACT IV., SCENE I.

The following extract is from “ The Accomplished Lady's Rich Closet of Rarities,” London, 1653 :

“ In carving at your own table distribute the best pieces first, and it will appear very decent and comely to *use a forke* ; so touch no piece of meat without it.”

* In the time of Charles II. forks, then very much scarcer than spoons, were not in such pro-

fusion as at the present day, for in the early part of the century they were hurriedly washed in the dining-room in the silver cistern or fountain for immediate re-use, and later in the oval mahogany brass-banded vats often met with in old-fashioned houses, and frequently now mistaken for wine coolers.

In Virginia, *Richard Hobbs, of Rappahannock, who died about 1677, owned a single fork. John Foison, of Henrico, was in possession of one of tortoise shell. There are included in the personal estate of Robert Dudley, of Middlesex, which was entered 1700, a number of horn forks, and in that of Edmund Berkeley, June, 1719, "8 Case of knives, 15 fforks, 9 small Ivory handle knives and fforks, 1 silver Ladle, &c."

† In 1668 Governor Eaton (of the New Haven Colony) bequeaths a "sylver meat fork" to Mrs. Abigail Nichols. George Cocke owns one in 1679. Nine silver spoons and six forks cost £10 in 1690. It is surprising how long it took for them to become popular; there was a strange prejudice against them. In Nicholas Breton's "The Courtier and the Countryman" we read: "For us in the country, when we have washed our hands after no foul work nor handling any unwholesome thing, we need no little forks to make hay with our mouths, to throw our meat into them."

In New England ‡ "Forks, or 'tines,' for cooking purposes, were imported at early dates; but I think Governor Winthrop had the first table fork ever brought to America. In 1633, when forks were rare in England, he received a letter from

* "Economic History of Virginia," Bruce.

† "The Furniture of Our Forefathers," Singleton.

‡ "Customs and Fashions in Old New England," Earle.

E. Howes, saying that the latter had sent to him a 'case containing an Irish skeayne or knife, a bodekyn & a forke for the useful applycation of which I leave to your discretion.' I am strongly suspicious that Winthrop's discretion may not have been educated up to usefully applying the fork for feeding purposes at the table. In the inventory of the possessions of Antipas Boyes (made in 1669) a silver spoon, fork and knife are mentioned."

"In 1673 Parson Oxenbridge had 'one forked spoon,' and his widow had two silver forks."

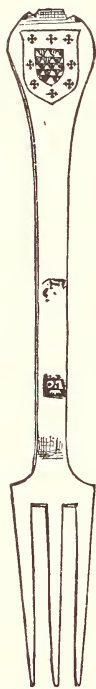
* In 1675, in the inventory of John Freake, of Boston, "eight forkes" are mentioned among the items of his plate. In 1676 "1 Silver hafted knife & forke" are valued at ten shillings in the inventory of Freegrace Bendall, of Boston. In 1684 "one knife and forke with silver hafts" are found in the inventory of Thomas Powes, of Boston, and "8 knives and Forkes" in that of William Harris, also of Boston. In 1692 "2 cases of knives & a dozen forks" are inventoried at fourteen shillings in the estate of Jeremiah Fitch, of Boston, and 1693 "9 forkes" are mentioned in the inventory of James Lloyd, of Boston, as having been a part of his silverware. From this time the mention of forks in the probate records occurs more and more frequently until their use became general.

The handles of the knives and forks were made of various materials, such as silver, ivory, agate, tortoise shell, glass, japanned work, bone, horn and wood.

Six "4 pronged forks" are found among the items

* "The Colonial Furniture of New England," Lyon.

of silverware belonging to the estate of Captain Thomas Gilbert, innholder, of Boston, inventoried in 1719; and we read in Weeden's "Economic and Social History of New England" of "one dozen silver forks with three prongs, with my arms



FORK (C.1686).

cut upon them, made very neat and handsome," ordered from London by Peter Faneuil about 1738. A fork found in 1882, thirty feet under ground, near Covent Garden, London, is now owned by Mr. W. Wilkinson. It is $7\frac{1}{4}$ inches long, engraved with a coat of arms at the end of the handle (Molesworth), and is stamped with the maker's mark only, twice repeated. This mark—**L C** (Lawrence Colds), crowned, a crescent between two pellets below, shaped shield—is on the copper-plate preserved at the hall of the Goldsmiths' Company, London, with the impressions of 'makers' punches between 1675 and 1697. Many examples of silver with this mark are in English collections. Probably, however, this fork has been fashioned out of a spoon.

When people gave up carrying their silver with them, and each household had to provide itself with plate for its own needs and that of its guests, old silver was constantly being melted to be remade into forks, for which a great demand had thus been created.

The first forks had only two prongs, later came the three-pronged variety, while now they are universally four-pronged, the handles following the shape and decoration of those of spoons.

SALTS.

Besides the general utility of salt, a condiment absolutely indispensable, and apart from the scruples with regard to spilling it, salt was regarded with profoundly superstitious feelings ; it was considered desirable that it should be the first article placed on the table after the cloth was laid.

Salt itself was held in high favor by the ancients. In the pages of Homer it is spoken of as "divine," and at the banquets of the Romans and Greeks it held a place of honor. The magnificent golden salt-cellar made for Francis I. by Benvenuto Cellini, is now in the Ambros Collection at Vienna, and with a few coins and seals are all the certain remnants of what was made in gold and silver by this well-known artist.

To sit at the table above or below the salt was a mark of distinction in opulent families. The salt was contained in a massive utensil, called a *saler*, now corrupted into *cellar*, which was placed in the middle of the table ; persons of distinction sat nearest the head of the table, or above the salt, and inferior relations or dependents below it. This was the principal, or "standing," salt. Thus in Ben Jonson it is said of a man who treats his inferiors with scorn, "He never drinks below the salt,"

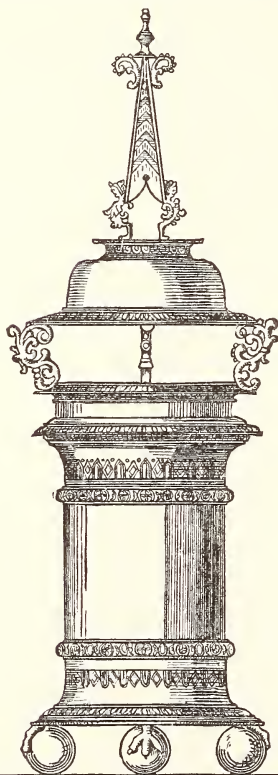
that is, he never exchanges civilities with those who sit at the lower end of the table. Smaller salts, called "trencher" salts, were for actual use at the table, and placed within reach of the guests, as distinguished from the standing salt, which was rather an object of decoration. Frequent directions as to the use of the salt are given in old writings, and there are many allusions to them in the poets :

* “When thou etys thi mete—of this thou take hede—
Touche not the salte beyng in thi salt-saler.”

† “Dip not thy meate in the Saltseller, but take it with thy knyfe.”

‡ “We can meet and so conferre,
Both by a shining salt-sellar,
And have our rooffe,
Although not archt, yet weather prooffe.”

Among the Russian reproductions at the Metropolitan Museum, New York, is an English standing salt, silver-gilt, of the year 1613. It has



STANDING SALT (1613); IMPERIAL
TREASURY, MOSCOW.

“a cylindrical pedestal, with expanding base resting on three ball-claw feet. The pool to hold the salt is covered with a dome-shaped cover supported by four flower-scroll supports and surmounted by a triangular steeple supported on three caryated scrolls and with a finial of similar work. The decoration, of which there is little, is plain, consisting of egg and tongue moulding or other small ornament on the collars and borders.”

The height is about fifteen inches. The Museum has also a reproduction of a large square salt of this period.

The standing salt at Harvard University (see illustration) is a plain circular vessel with spreading top and base standing on three scroll feet; it has only two marks, the lion passant and

* “Booke of Precedence.”

† “Babees Book.”

‡ Herrick.



THE "WINTHROP" JUG (C. 1590).
AMERICAN ANTIQUARIAN SOCIETY, WORCESTER, MASS.

leopard's head crowned of the London Hall, the former mark on each of the feet; it is engraved with the initials I ^G E and the inscription :

The Gift of
Mr. Richard Harris
of Cambridge 1644.

In a list of * "donations, consisting principally of sums of money, and articles estimated in money, given by individuals to Harvard college," is the following entry :

1644	Mr. Richard Harris, a great silver salt, valued,	
	in 1654, at £5. 1. 3. at 5s per ounce,	
	and a small trencher salt, valued at 10s	- 5 11 3
	Mr. Thomas Langham, a silver beer bowl,	
	valued at - - - - -	3 3 10
	Mr. Venn, fellow commoner, one fruit dish,	
	one silver sugar spoon, and one silver tipt jug.	

The Corporation of Portsmouth, England, have a similar salt with the London mark for 1665; when in use it is turned with the scrolls above, forming projecting arms to support a napkin over the contents. Smaller, or trencher, salts varied in shape, at first triangular or round, with the centre of the surface hollowed to contain the salt.

STONEWARE JUGS.

Germany and Flanders were early famed for the excellence of their stoneware, some of the finest specimens being made in Cologne; these were introduced into England in the xvi. century, and mounted in silver or silver-gilt. The "Winthrop" jug, now in the possession of the American Anti-

* "History of Harvard College," Eliot.

quarian Society, Worcester, Massachusetts, is $5\frac{3}{4}$ in. high, of brown mottled stoneware mounted in silver-gilt. It is inclosed by a neck-band, the cover engraved with the "Fall of Adam"; the purchase is of conventional ornament, the foot enriched with an upright band of strawberry leaves. There are no marks, but it has the appearance of having been made about 1590. It was the gift to Adam Winthrop, the father of Governor John Winthrop, from his sister, Lady Mildmay, in 1607. It is recorded by William Winthrop as follows:

"Be it remembered that the 'Stone pot tipt and covered with a silver lid', descended to me upon the death of my Father in 1779 and that it has, on the twenty ninth day of September 1807, (being the Feast of St. Michael), been Two hundred years in the family, and is now in my possession."

These jugs are mentioned in a letter from the Venetian ambassador resident at London in the xvi. century. He says: "The English have a curious habit of mounting common pottery with silver in the most elaborate manner, and these they are very proud of." The fashion for jugs or "covered pots" died out toward the end of the century.

DRINKING VESSELS.

Drinking vessels of various forms and under many names have been in use from time immemorial. Thus we have grace-cups, knitting-cups, standing-cups, loving-cups, tankards, etc., but perhaps the oldest form was the mazer, or wine bowl. * This was a favorite drinking vessel of the xv. and xvi. centuries. The name "mazer" is supposed to have been given to it on account of the speckled wood of which it was made, the large

* "Old Scottish Communion Plate," Burns.

bowl of the cup being cut from the knotty excrescences of the maple tree, which when polished displayed the beauty of the curious streaks and knotty grain with which it was marked. It was sometimes called a grace-cup, on account of the purpose to which it was devoted. Every convent, college, corporation and family had its mazer. Its use can be traced back, through its mention in inventories, to the XIII. century. In pre-Reformation times it was used daily by the monks in the Frater House of Convents. After grace was said the mazer, out of which each one drank, was passed round the table. These mazers were of different sizes. Not only had every monk his own mazer "severally by himself to drink in," but each convent had generally a grand mazer which did duty on great festival days, such as on Maundy Thursday, "when the Prior and the whole convent did meet and keep their Maundy."

At college, corporation or family gatherings the mazer was handed round from guest to guest at the table, and each drinking out of the same cup symbolized the family feeling of brotherly love and good will. Many of these mazers, particularly those belonging to corporate bodies and to the wealthier classes, were richly ornamented. The lip of the bowl was mounted with a band of silver or silver gilt, sometimes with gold, the larger bowls having in addition a silver foot.

The fashion of ornamenting this band with inscriptions was not uncommon. In these inscriptions the sacred and secular were frequently blended.

*The origin of the grace-cup is attributed to Margaret Atheling, the consort of Malcolm Can-

more, who, observing an irreverent habit among the Scottish nobles of quitting table before grace could be pronounced by her chaplain, promised to reward those who tarried for that ceremony with a draught, *ad libitum*, of the choicest wine from a gold cup, which was passed from hand to hand around the board, after the thanksgiving for the meal had been duly said.

The bait proved successful, and the custom thus instituted in the palace soon spread to the halls of the barons, and thence to the convent refectory. The fashion also obtained in England among all who could afford a custom so much in unison with the natural taste; and these cups are of frequent mention in the testamentary documents of that and later periods.

Another account of the origin of these cups is as follows:

* "The story is told of a certain Frisian, Abbot Zardus, who forbade the monks in his convent to drink more than three cups of wine at dinner, one to the honor of each person of the Trinity.

"Being naturally annoyed at this restriction, they rose from the table without the customary *grace*. Boniface VIII. (1295-1303) was appealed to; he confirmed the abbot's injunction, but in a moment of weakness, very foreign to his masterful character, he granted an additional cup to all the greedy regulars under the rule of Zardus who said their *grace*. Hence the saying:

" 'Een glasje na de gracie.
Nar de les van Bonifaci.'

" 'A glass after grace
By the law of Boniface.' "

Immediately after the performance of a marriage ceremony cups of wine were handed round to those who assisted at it.

"A knitting cup there must be."

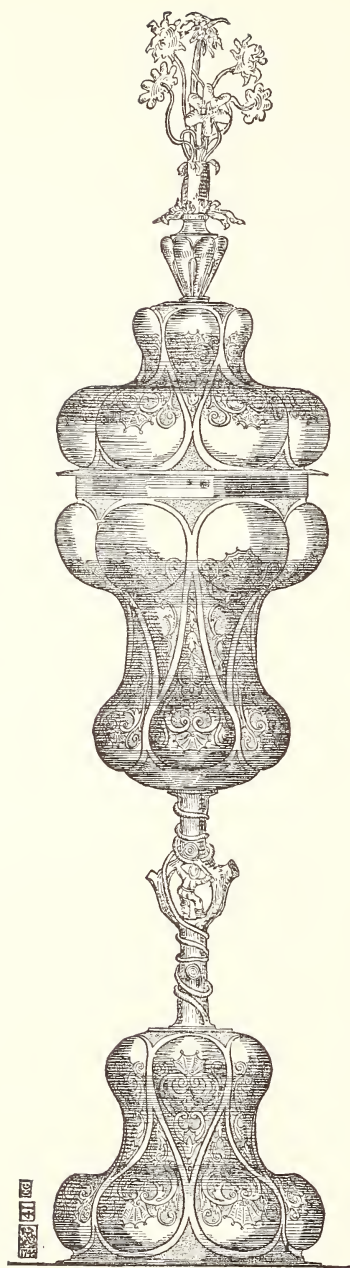
The Magnetic Lady, Ben Jonson, 1632.

* Hartshorne.

This is termed by Middleton and others the contracting cup. Brand, in his "Popular Antiquities," has a long article on "Drinking Wine in Church at Marriages." The custom of giving bread and wine (or other liquor) which has been blessed, to the new married couple immediately after the spousal mass, is enjoined in the Hereford and Sarum Missals. The beverage used was to be drunk by the bride and bridegroom and the guests.

As has been noticed, the earliest form of the drinking vessel was the bowl of wood, or mazer (similar to a deep saucer), surrounded by a band of silver, no doubt to preserve the edges. This must have been an extremely awkward vessel to drink gracefully from, requiring two hands; so it was improved by mounting the bowl on a stem and foot. This soon developed into a cup entirely of silver with a narrower bowl, on a stem, to be again improved by the addition of handles. Horns, ostrich eggs, cocoanuts, glass, etc., were also mounted and used as drinking cups; those of horn and glass, being supposed in mediæval days to have the property of revealing the presence of poison by becoming clouded or bursting, were often called "poison cups."

Another precaution was in the mode of drinking, which can still be witnessed at banquets at the Mansion House and at the halls of the different guilds, London. The person receiving the cup stands and turns to his neighbor, who also rises, taking the cover with both hands. The first person then raises the cup to his lips, and having drank holds the cup while the friend at his side replaces the cover, and taking the cup repeats the process with his neighbor. Both hands being occupied there was no possibility of one stabbing another.



RUSSIAN CUP (MOSCOW, 1745);
GORHAM CO.



CUP AND COVER (1618);
S. MARY'S, AMBLESIDE.

STANDING-CUPS, LOVING-CUPS.

We have few examples of standing-cups; that known as the "Winthrop Cup," in the possession of the First Church, Boston (p. 189), unfortunately lacks the cover, but is similar to that with cover at S. Mary's Church, Ambleside, Carlisle, England. This is an exquisitely wrought cup, with steeple cover, used as a chalice.*

"The bowl of the characteristic pointed shape of its period is richly repousséd and ornamented from the stem upwards with three acanthus leaves flanked with cockle-shells. Floriation descends from the plain band at rim, to complete the design. The base itself is set upon three flying supports bent in griffin shape; these in turn spring from the higher of two bulbous ornaments that together form a sort of baluster stem, and are themselves set upon a handsomely repousséd bell-shaped base. For the base's ornament the acanthus leaf and cockle-shells reappear. The cover fits over, not inside, the rim of the bowl, and is ornamented with the acanthus leaf and cockle-shell in repoussé. It is surmounted by a fine pinnacle or steeple of open lattice work set off at the base with supports, and at the top with a foliated finial, giving the general appearance of a four-sided crocketed spire."

Another standing-cup of quaint shape is the Russian double-cup, with the Moscow mark, dated 1745, 18 in. high. The body of this cup is beaten out into six semicircular lobes, which descend in points, chased with arabesques, alternating with six others reversed, under a plain round lip; these lobes, which contract in the middle, expand into the smaller reversed series that make the bottom of the cup. The base, or lower cup, and the cover are the reverse of this, the cover finishing in a vase, surmounted by a cluster of flowers of beaten work. The stem represents a tree-trunk, with lopped branches and stalks entwined, having between them

* "Old Church Plate in the Diocese of Carlisle," Ferguson.

a woodman with an axe in the act of chopping at them; a slender vine of silver surrounds the whole. These stalk stems were very common in Germany during the xvi. century.

Silver loving-cups of more than two handles were unknown until the xix. century; but the potter turned out cups with an indefinite number of handles, varying from two to eight, called "tygs." The following apocryphal account has been given as the origin of these cups:

"As King Henry V. of England was riding through the forest one day he chanced to come upon a wayside inn, and being thirsty called for a drink. A serving maid appeared at the door with a cup of wine, which she handed awkwardly to the royal visitor by the single handle, and the King was forced to take it in both hands, thereby soiling his gloves. When he returned home he was determined that such a mishap should not occur again; so he ordered a suitable mug to be made with two handles, which he sent to the inn with instructions that it was to be filled for him when he next called. Happening soon afterward to be in the neighborhood, he stopped at the inn and called for a drink.

"What was his chagrin when the same maid appeared grasping in her hands the two handles of the mug, and a second time he was compelled to receive it in this awkward fashion. The next year he ordered another mug to be made for him with three handles, which proved a successful solution of the problem.

"Thus is said to have originated the loving-cup, and ever since it has been provided with three handles, no longer, however, for the benefit of ambidextrous barnmaids, but for the good-fellowship which its use is supposed to promote."

The two loving-cups, the property of Harvard University, are good examples of two-handled cups. That (2, see illustration) is evidently the "large silver bowl" referred to in the University records. The base and cover are fluted and gad-rooned, the cup having two richly ornamented cast handles the cover terminating in a melon-shaped finial. It has one mark only, **I C**, mullet below,

lobed shield. It is engraved with a coat of arms and the inscription :

*The Gift
of the
Hon William Stoughton
Who died at
Dorchester
July 7th
1701.*

Among the numerous pieces of plate on which this maker's mark is to be found are the tankards, *ex dono* Sebright, at Jesus College, Oxford (1685), and at the Fishmongers' Company, London.

The plainer loving-cup (3) has also a coat of arms and the inscription :

*From
the Bequest of
Col Samuel Brown
of
Salem
1731.*

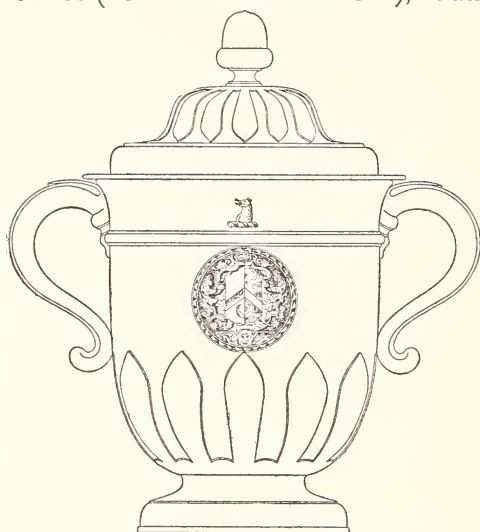
The maker, **JOHN BURT**, was a Boston goldsmith ; his name is to be found on the large flagon presented to the New North Church in 1745, now in the possession of King's Chapel.

In the records of the University are the following entries :

“ 1699 Hon. William Stoughton erected a building called Stoughton Hall. . . In 1700 probably, the same gentleman gave a large silver bowl, 48½ oz., and a goblet, 21 oz.

“ 1731 Col. Samuel Brown left by his will £60 to the College for the purchase of a piece of plate.”

The two-handled cup and cover with *appliqué* leaves ("cut-card" ornament), round the bottom of



LOVING-CUP (XVIII. CENTURY); MR. A. D. RUSSELL.

bowl and top of cover, which is finished with an acorn, was shown at the Loan Exhibition held during the Washington Centennial celebration in New York, 1889; it is marked **G R**, possibly George Ridout, but as this form of decoration

belonged to the XVII. century, it would seem as if it was a copy of an older example.

The silver-gilt cup of the St. Botolph Club, Boston, belonged at one time to the Corporation of the ancient Borough of Boston, England, and was sold with the rest of the Corporation plate and insignia shortly after the passing of the Municipal Corporation Reform Act in 1835.* At Leicester, at this time, the new council having resolved that "the true dignity of the mayoralty does not consist in antiquated pageantry," proceeded at once to abolish many of the offices, and to the lasting shame of the town caused the whole of their valuable and important art objects to be sold by public

* "Corporation Plate," Jewitt and Hope.



LOVING-CUP (1736-1745); ST. BOTOLPH CLUB, BOSTON.

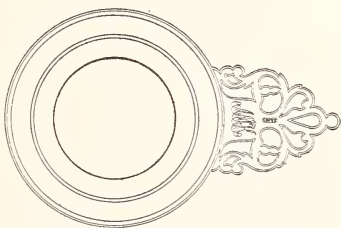
auction. The sale commenced at Leicester, January 27th, 1836, and continued for six days.

This large and valuable collection of plate comprised five maces, a very large punch-bowl and three ladles, a great cup and cover, four tankards, four salvers, two pair of candlesticks and a large number of spoons, forks, saltcellars and other articles of table use.

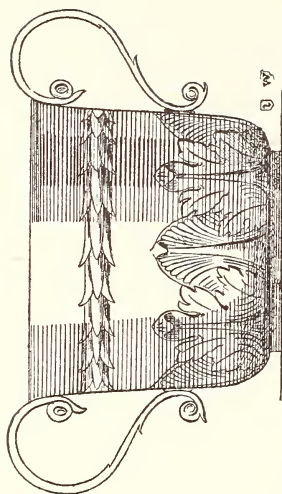
The St. Botolph cup (see illustration) has the London hall-marks for 1736, but the original cover must have been lost, as when the vessel was presented to the borough by Richard Bell, Mayor, 1745, it had a cover, with the London marks of that year, but by a different maker. This cup has a shield of the town arms, with crest; the latter is repeated on the cover.

PORRINGERS.

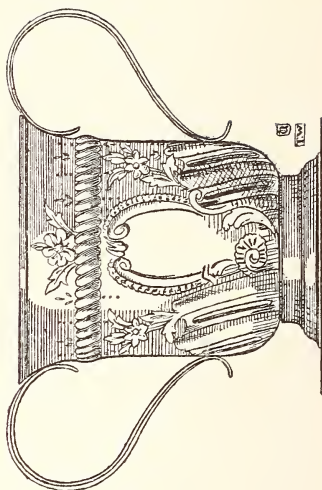
Porringers are two-handled cups, with wide-mouthed bowls and covers, or cover stands, a smaller form of loving-cups and must not be confounded with the small circular vessels, with flat open-work handles, used for heating liquids over a lamp, misnamed *porringers*, of which there are many examples of the XVII. century in the South Kensington Museum, London, and of that and of the following century in this country, often mentioned in old wills and inventories.



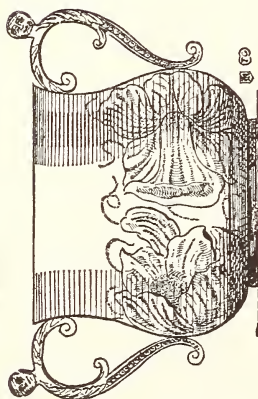
BASIN FOR HEATING LIQUIDS
 (B. BURT), XVIII. CENTURY.



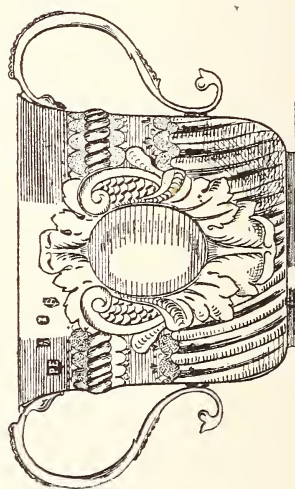
CUP (1686).



CUP (1775).



CUP (1667).



CUP (1702).

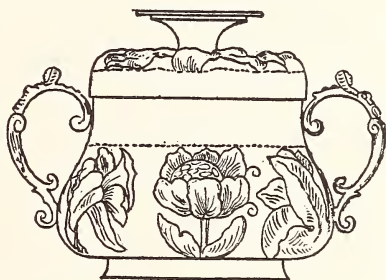
CUPS, SCROLL-AND-KEY SOCIETY, YALE UNIVERSITY.

Pepys notes in his Diary, 1661, May 29th (King's birthday): "Rose early and having made myself fine, and put six spoons and a porringer of silver in my pocket to give away to-day." What size could this porringer have been to have gone into an ordinary pocket?

A well-known pattern which came in about the time of the Restoration is shown in the illustration. It is from the collection at the South Kensington Museum, and is thus described in the official Catalogue:

"Cup and cover; silver-gilt plain neck, the lower part of the body beaten with leaf work; scroll handles and a cover with flat-top engraved with a coat of arms, English hall-mark, 1660 H. $6\frac{1}{2}$ in. w. $7\frac{3}{4}$ in.

"The upper part of neck is plain; the lower portion of the body bulges and is beaten up with tulip flowers and leaves. The handles join the rim or the neck and the bulging surface of the lower part of the body. The handles are light bold scrolls of solid metal, with terminal heads on the upper curves, curves at the upper point or junction, and light double volutes at the lower. The cover bulges and is hammered up with the same tulip flower as the body. It is topped by a flat handle, which, when reversed, stands as a foot, and this portion is then used as a small salver or waiter. On this flat surface is engraved an heraldic shield."

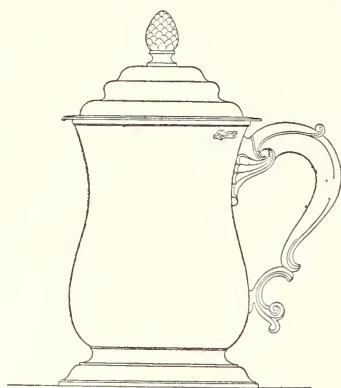


CUP AND COVER STAND (1660); SOUTH KENSINGTON MUSEUM.

We here illustrate four cups of the years 1667, 1686, 1702 and 1775, from the collection of the late Mr. C. Wyllys Betts, bequeathed to the Scroll-and-Key Society of Yale University.

The cup dated 1667 is very like the South Kensington specimen of 1660. That of 1686, with the

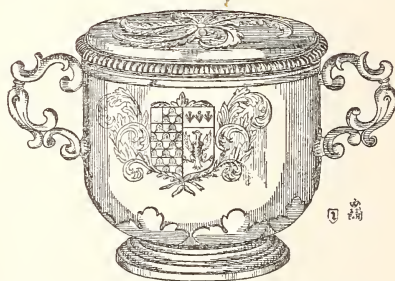
acanthus decoration of *repoussé* work round the bowl, is of identically the same character as the covered cup at Saddlers' Hall, London, the gift of Peter Rich, 1681. The two later cups (1702 and 1775) show the development of the fluted porringers of the reign of Queen Anne. These are often used as beer-cups, with sometimes only one handle.



CUP AND COVER (MYERS),
XVIII. CENTURY.

Toward the end of the XVII. century, porringers are often decorated with flat *appliqué* leaves round the bottom of the bowl and the knob of the cover. These thin plates of metal, cut into various shapes and applied to the surface, have been called "cut-card" work, for want of a better name, and it has been somewhat generally adopted.

The illustration is of a very good specimen belonging to Christ Church, Bruton Parish, Virginia (p. 268), and used as a chalice. It is of silver-gilt (H. $3\frac{3}{4}$ in., w. $4\frac{1}{4}$ in.), and has the mark of Peeter Harache, an eminent goldsmith and plate-worker of Suffolk Street, Charing Cross, London, who emigrated



CUP AND COVER (1686); CHRIST CHURCH,
BRUTON PARISH, VA.

from France after the revocation of the Edict of Nantes. The first time we meet with his mark is on the copper-plate at Goldsmiths' Hall, between 1675 and 1697.

TANKARDS.

The word "tankard" was originally applied to a large vessel of wood, banded with metal, in which to carry water. Smaller wooden drinking tankards were subsequently made and used throughout Europe, and were occasionally brought here by colonists. A plainly shaped wood tankard, made of staves and hoops, is preserved at Deerfield Memorial Hall.

Tankards with a handle, purchase and hinged lid were made of all sizes, and with many varieties of decoration, both in Germany and other northern beer-drinking countries, as well as in England, and later in America. They retain their popularity to this day. They were often made to inclose gold and silver coins, both on the flat top and bottom, and bent round and set in the sides.

These hinged tankards were probably made for the express purpose of holding beer (made with hops), and were introduced into England when beer became a national drink, early in the xvi. century.

To Saint Dunstan has been attributed the origin of the placing of pegs in tankards. Finding that quarrels very frequently arose in taverns from disputes about the proper share of the liquor when they drank out of the same cup, he advised Edgar to order gold or silver pegs to be fastened at regulated distances in the pots, that every man should know his just allowance. The space between each peg contained half a pint.

* “We ourselves drink here *by the peg* at mid-day: but a stranger is welcome to fill his inside at all hours.”

The first tankards, in imitation of the earlier *horns*, were made with straight sides, tapering a good deal from the bottom upwards. Next came the taller upright and straight-sided tankards often beautifully chased.

Later tankards are plainer, and at the end of the XVII. century are very plain, often of great diameter in proportion to their depth, and have flat lids and very massive handles, the lower part of the latter often being notched to form them into whistles. The whistle was used to call the potboy when the pot was empty and had to be refilled, and it is the origin of the saying:

“You may whistle till you get it.”

At the beginning of the XVIII. century a dome-shaped lid, with sometimes a knob, came into fashion. The tankards belonging to Harvard University are examples of these types; that with the flat lid (4, see illustration) has one mark, **E W**, fleur-de-lis below, shaped shield. This mark is on plate belonging to the Second Church, Boston, dated 1706 and 1711; the two tankards with domed lids (5 and 6) were made by I. Kneeland, presented by John and William Vassal in 1729, “each weighing about 20 oz.,” and are engraved with the Vassal arms and the following inscriptions:

<i>Donum</i>	<i>Donum</i>
<i>Johannis Vassal</i>	<i>Guilielmi Vassal</i>
<i>Commensalis</i>	<i>Commensalis</i>
<i>A. D. 1729</i>	<i>A. D. 1729.</i>

* “Hereward the Wake,” Charles Kingsley.



PLATE, HARVARD UNIVERSITY.

Another tankard (7) with domed lid and knob is marked E. Cobb; the date 1638 is scratched on back of handle, also the initials:

A Queen Anne shilling struck at the Edinburgh Mint, 1707-8, takes the place of the whistle at the end of the handle.

In 1764 Harvard Hall was destroyed by fire, and with it the precious accumulations of a hundred and twenty-six years; some of the plate may have been lost at that time, or in 1775, when the treasurer (Hancock) carried the movable property to Philadelphia, * "neglecting to make out any annual account, and refusing either to perform the duties of the office, or to resign it. He was so important a personage politically, that the Corporation, in the midst of their anxiety about the accounts, did not dare to use the tone of remonstrance which would have been addressed to any other man." The property, however, was returned in 1777.

The following inventory and reports are from the college records:

INVENTORY OF COLLEGE PLATE SEPT. 18, 1736.

The President & Tutors took an account of the College Plate, weighing ye same, as follows, viz:

A large Tankard with a variety of arms, Ounces	30½
A large Bowl with a cover, ye Hon'ble Mr. Stoughton's Gift	48½
A two ear'd Goblet	21
A Tankard, Wm. Vassal	20¾
A Tankard, John Vassal	20¼
A quart Tankard, not mark'd	23¼
A lesser Tankard, not mark'd, 5½ in.	22½
A Salt Seller, mark'd ^G _{I.E}	19¼
A Beaker unweigh'd is in ye Treasurer's hands.	

* "History of Harvard College," Eliot.

REPORT OF COMMITTEE AUG. 28, 1781, AND RECEIPTS FOR SILVER
GIVEN SUBSEQUENTLY.

The Committee appointed by the 11th vote of the Corporation at their meeting July 4th 1781—to take an Inventory of the College Plate and receipts of each of the Governors of the College for any part they may have in their hands, have attended that service & find that there is at present in possession of Professor Wigglesworth a Silver Bowl with a cover, the gift of the late Hon'ble Lieutenant Governor Stoughton, with his arms engraved upon it.

Another Silver Bowl of a later fashion which was probably the gift of the late Col. Samuel Brown as it appears from the books that he gave a piece of plate valued at sixty pounds.

A large Silver Salt seller, marked I^GE—The gift of Richard Harris; and

Two Silver Spoons marked H. C. the donor unknown.

MEMO. Those two Spoons were lost in the College Hall on a Commencement day, two or three years after the above Inventory was taken.

In possession of Professor Williams, a small Silver Tankard with *Harvard College* inscribed on the bottom. The donor unknown, which was assigned to his use by the 12th vote of the same meeting.

In possession of Mr. Mellen a Quart Tankard, marked on the bottom *Donum Johannis Vassall Commensalis, A. D. 1729.*

In possession of Mr. Stearns, a large Tankard, with a variety of arms,—The donor unknown.

In possession of Mr. Bentley a Quart Tankard with the Vassall Arms engraved on it; the gift of William Vassall.

	E. WIGGLESWORTH	} Com.
Harvard College Aug. 25th 1781	S. WILLIAMS	

I acknowledge that I have in my possession the aforementioned Tankard.

JOHN MELLEN.

I acknowledge that I have rec'd. the Tankard with a variety of Arms mentioned in the foregoing report.

ELEAZER JAMES.

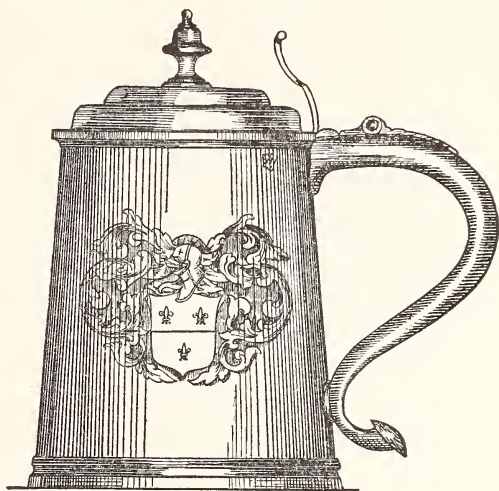
Nov. 20th 1781.

Sept. 30, 1791.

I acknowledge that I have received the Tankard with *Harvard College* inscribed on the bottom, formerly in the possession of the late Professor Williams.

ELIPHALET PEARSON.

The Ely tankard,* now in the possession of Mrs. R. S. Ely, is said to have been brought from England about 1660. It has only a maker's mark—W C, mullet between two pellets above, pellet below, shaped shield. This mark is on mugs belonging to the Methodist Episcopal Church, Hull, Massachusetts, dated 1724, and the First Church, Hartford, Connecticut, dated 1727.



TANKARD (XVIII. CENTURY); MRS. R. S. ELY.

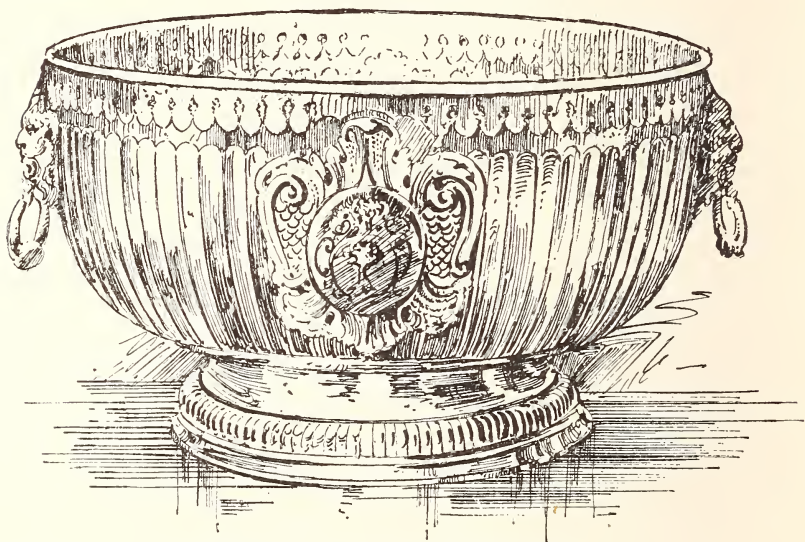
Tankards were in use in many of the churches (see Chronological List), notably in New England, where the Establishment was long in gaining a footing. Their use, however, at the communion, died out on account of the awkwardness of handling, and by the substitution of chalices or cups; some of them had spouts added, to be used as flagons, and for convenience in pouring the wine.

Beakers were introduced at the beginning of the XVII. century by emigrants from Holland, and are mentioned in early wills and inventories, but they do not seem to have been a popular domestic utensil; they were more often to be found in churches in use as communion cups, of which fact due notice has been taken in the previous chapter.

* For the purpose of illustration the coat of arms is shown at the side.

PUNCH-BOWLS.

Punch, a beverage of Oriental origin, came into use at the end of the xvii. century, and the first bowls were of china. The bowl of 1705 is marked **E A**, fleur-de-lis below, shaped shield (John Eastt); it is similar to that owned by the Vintners' Company of London, but without the movable rim



PUNCH-BOWL (1705); MR. F. J. DE PEYSTER.

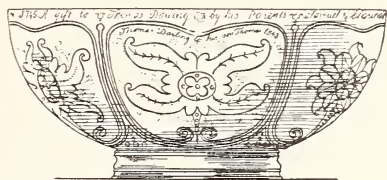
which characterizes the form of punch-bowl called a Monteith, and was in the Loan Exhibition of the Washington Centennial celebration of 1889.

An interesting souvenir of Yale University is the punch-bowl presented to a tutor, Thomas Darling, by his class, in 1745. It is about 8 in. in diameter, and has one mark, **C K** (Cornelius Kiersteade, New York?). It is engraved around the bowl:

*Domino THOMÆ DARLING
Tutori Dignissimo hos Damus
Cyathos æterni Lignus Amoris Classis sua.*

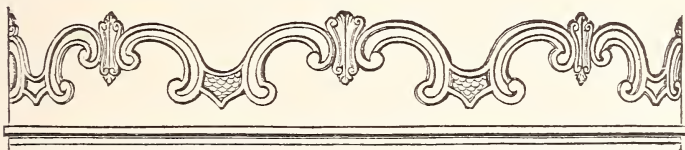
Other inscriptions denote its descent to members of the same family.

The Monteith is a bowl which seems to have come into fashion with the new standard silver of 1697 or a little earlier. It had a movable rim,



PUNCH-BOWL (1745); MISS H. S. DARLING.

ornamented around the top with escallops or else battlements to form indentations, in which the glasses were placed with the feet outwards, for the purpose of bringing them into the room without breaking. The bowl was, of course, brought in empty, the punch being made in the room, each gentleman fancying that he had an especial talent for concocting the beverage.



MOVABLE RIM OF MONTEITH (1702); VINTNERS' COMPANY, LONDON.

* "This year (1683), in the summer, came up a vessel or a Bason notched at the brim so as to let drinking glasses hang there by the foot, so that the body and drinking place might hang in the water to cool them."

† "What tales of colonial and continental times an old American punch-bowl could tell if it only

* "Life of Leland," Hearn and Wood.

† "China Collecting in America," Earle.

could and would repeat half that it has heard ; what gay drinking songs, what stirring patriotic speeches, what sharp legal wit, what sober and circumspect clerical jokes, what kindly eleemosynary plans would echo cheerfully out of its great sounding bell could it, like the phonograph, give forth what has rung into it in the past ! What scenes of rollicking mirth, of dancing feet and dicing games have been photographed on its insensitive and unchanging glaze ! In what scene of cheerfulness and of seriousness alike did not the colonial punch-bowl take its part ? It encouraged the soldier on eve of battle ; it bade the sailor Godspeed. The heavy Delft bowl stood filled and refilled to the brim at the husking party, the apple-bee, the wood-spell, the timber-rolling, the muster, the house raising, the lottery drawing, the election ; while the big India china bowl stood even on the church steps at an ordination or a church dedication. It held the water to christen the baby ; it made cheerful the wedding feast ; and even in time of sadness it was not banished, but side by side with the funeral baked meats the omnipresent punch-bowl stood to greet and cheer every sad comer."

Punch-bowl rings are still to be found in Ireland. Hitherto they have gone by the name of "*potato rings*," but Sir Arthur Vicars (Ulster King of Arms) in a recent lecture on Irish silversmiths' work protested against the latter. He protested against the name "*potato ring*" applied to these articles, the primary use for which was to hold the Oriental china bowl which contained the punch, and prevent it from scorching the mahogany table. They first came into use in 1730, and are never without the Irish (Dublin or Cork) hall-marks.

* The following is the abstract of a deed on record in Goochland County, Virginia:

“ William Randolph for and in consideration of Henry Wetherburn’s biggest bowl of Arrack punch to him delivered at and before the sealing and delivery of these presents the receipt whereof the said William Randolph doth hereby acknowledge, hath granted, &c., unto the said Peter Jefferson and to his heirs and assigns one certain tract or parcell of land, 200 acres, on the north side of the Northanna in the parish of St. James in Goochland, 18 May, 1736.”

† “One worthy tribute to an old punch-bowl has been written by one of our best-loved poets. I would his bowl had been like my theme, china instead of silver—ah, no! I do not, for had it been of ‘tenderest porcelane’ it might have been broken a century ago, and we should have known neither his punch-bowl nor his perfect poem. How true the opening verses!

“ This ancient silver bowl of mine, it tells of good old times,
Of joyous days, and jolly nights, and merry Christmas chimes;
They were a free and jovial race, but honest, brave and true,
That dipped their ladle in the punch when this old punch was new.”

And can I end better than with the concluding verses?

“ I tell you there was generous warmth in good old English Cheer,
I tell you ’twas a pleasant thought to bring its symbol here.
’Tis but the fool that loves excess—hast thou a drunken soul?
Thy bane is in thy shallow skull, not in my silver bowl!

“ I love the memory of the past, its pressed yet fragrant flowers,
The moss that clothes its broken walls, the ivy on its towers—
Nay, this poor bauble it bequeathed—my eyes grow moist and dim,
To think of all the vanished joys that danced around its brim.

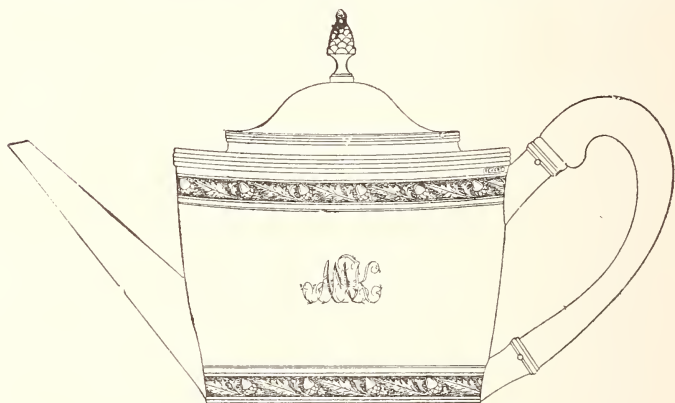
“ Then fill a fair and honest cup and bear it straight to me,
The goblet hallows all it holds whate’er the liquid be,
And may the cherubs on its face protect me from the sin
That dooms one to those dreadful words, ‘ My dear, where have
you been ? ’ ”

* “ William and Mary College Quarterly.”

† “ China Collecting in America,” Earle.

TEA AND COFFEE SERVICES.

* Tea, coffee and chocolate were in much demand in the reign of Queen Anne, the coffee and chocolate houses supplying these beverages as their staple article. Tea was more of a home drink, and was very dear. Wood mentions that the first coffee-house was at Oxford, and was kept, in 1650, by Jacobs, a Jew. The first in London



TEA-POT (REVERE); MRS. E. HOLBROOK.

was opened by a foreigner in 1652, in S. Michael's Alley, Cornhill, while Hatton says: "I find it Recorded that one *James Farr*, a barber, who kept the coffee House which now is the *Rainbow*, by the Inner Temple Gate, (one of the first in England) was in the year 1657 presented by the Inquest of St. Dunstons in the W. for Making and Selling a sort of Liquor called Coffee, as a great Nusance and Prejudice of the neighbourhood, &c."

† Chocolate was introduced into England about

* "Social Life in the Reign of Queen Anne," Ashton.

† "Diary of Samuel Pepys," Wheatley.

the year 1652. In the "Publick Advertiser" of Tuesday, June 16-22, 1657, we find the following: "In Bishopsgate Street in Queen's Head Alley, at a Frenchman's house, is an excellent West India drink called *chocolate* to be sold, where you may have it ready at any time, and also unmade at reasonable rates."



COFFEE-POT (1762); GORHAM CO.



COFFEE-POT (C.^c1750).¹

Pepys notes in his Diary, September 25, 1660: "And afterwards I did send for a cup of tee (a China drink) of which I never had drank before." The Dutch East India Company introduced tea into Europe in 1610, and it is said to have been imported into England from Holland about 1650.

These beverages were not long in reaching New England, for in 1670-71 * "Mrs. Dorothy Jones is approved of to keepe a house of publique Enter-

* Boston Record Commissioners.

tainment for the selling of Coffee and Chuchaletto." Again, in 1690, Benjamine Harris and Daniell Vernon are "licensed to sell Coffee, Tee and Chucaletto."

In the inventory of Edmund Berkely, of Virginia, June, 1719, are: "one silver Tea Kettle, 1 silver Tea Pot and Lamp, two silver chafin Dishes, 3 silver Casters, one large Caudle Cup, one do. less, 10 Tea Spoons, one pair Tea Tongs, one Strainer, 1 old silver Porringer, six silver Spoons, &c., &c."



TEA-POT (1769) ; GORHAM CO.

A copper coffee-pot (1721) is the only one mentioned in the "Early Records of the Town of Providence, Will Book, 1716-1728." The tax on tea was the cause of the outbreak of the "Boston Tea Party," the beginning of the Revolution.

The first English tea-pots were of earthenware, and date from about 1690; those of silver came into use a little later, probably made in imitation of china. Early in the XVIII. century tea and coffee pots, kettles, cannisters, etc., were numerous.



COFFEE-POT (REVERE); MUSEUM OF FINE ARTS, BOSTON.



TEA-SET (REVERE); MUSEUM OF FINE ARTS, BOSTON.

The poet Pope makes a humorous reference to coffee in the "Rape of the Lock" (1712), Canto III.:

" For lo! the board with cups and spoons is crown'd,
 The berries crackle, and the mill turns round;
 On shining altars of japan they raise
 The silver lamp; the fiery spirits blaze:
 From silver spouts the grateful liquors glide,
 While China's earth receives the smoking tide:

Coffee (which makes the politician wise,
 And see through all things with his half-shut eyes)."

The coffee-pot marked **REVERE** (see illustration), once owned by Gen. Joseph Warren, and engraved with the Warren arms—a lion rampant, a chief chequy—is now in the Boston Museum of Fine Arts, as is the tea-set of four pieces by the same maker (see illustration). The tray and cream ewer are engraved with E H in monogram, the tea-pot and sugar bowl with the inscription:

TO

Edmund Hartt

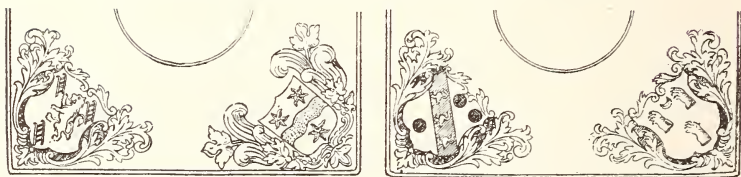
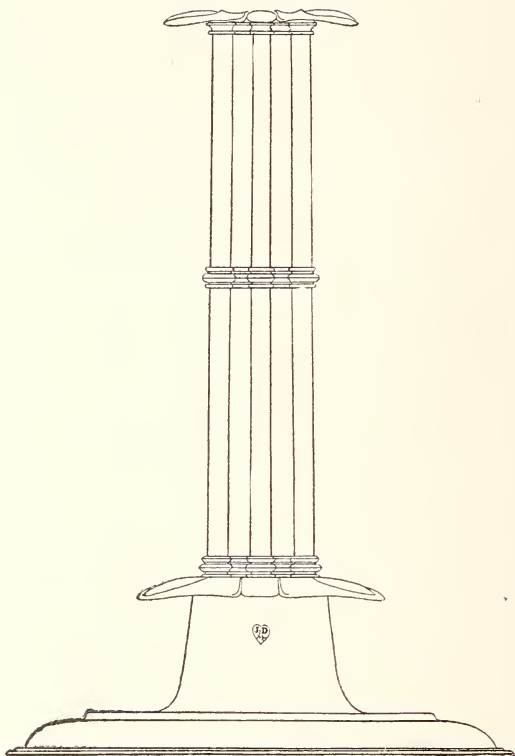
Constructor of the frigate BOSTON

PRESENTED by a number of his fellow citizens as a
Memorial of their sense of his Ability Zeal & Fidelity
in the completion of that Ornament
of the AMERICAN NAVY.

1799

* The United States Frigates "Boston" and "Constitution" ("Old Ironsides") were built at Edmund Hartt's shipyard, at the North End, Boston, during the years 1794-7. Paul Revere (the patriot) offered to supply the copper bolts, braces, etc. "I can purchase several tons of copper here, . . . I will do the work as cheap as anyone and as well."

* "Life of Paul Revere," Goss.



CANDLESTICK (C. 1686); B. JOY JEFFRIES, M.D.

CANDLESTICKS.

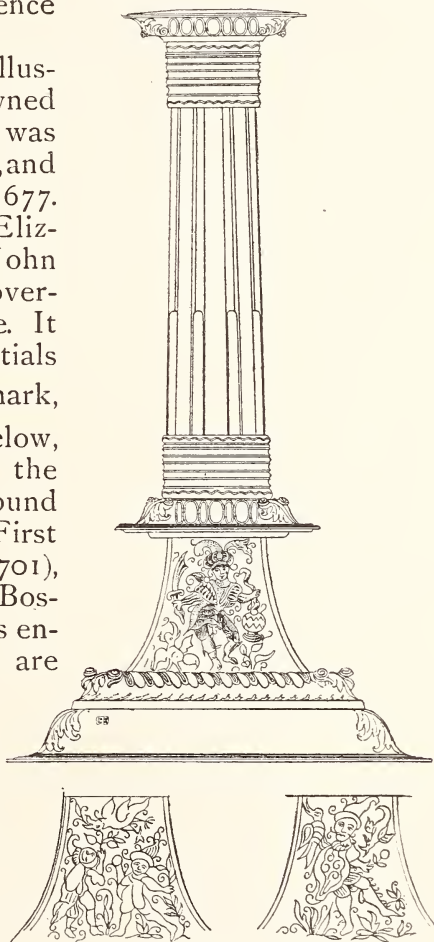
Candlesticks of silver date from the time of Charles II. At first they had square bases, with fluted columns, and with a projection just above the base for convenience in carrying.

The candlestick illustrated was formerly owned by David Jeffries, who was born in England 1658, and came to Boston in 1677. He married, in 1686, Elizabeth, daughter of John Usher, Lieutenant Governor of New Hampshire. It is engraved with the initials D.^I.E., and has one mark, I D, fleur-de-lis below, heart-shaped shield; the same mark is to be found on plate at the First Church, Dorchester (1701), and the First Church, Boston (1708). The arms engraved on the base are those of:

Jeffries, a lion rampant, between three scaling ladders.

Lidgett, a fess wavy, between three estoiles.

Clarke, on a bend between three pellets, as many swans.



CANDLESTICK (XVIII. CENTURY);
MR. T. S. CLARKSON.

Usher, three lions' paws, coupé and erect.

A similar candlestick was exhibited at the Loan Exhibition held during the Washington Centennial celebration in New York, 1889; it bears one mark, **C K**, probably that of Cornelius Kiersteade; this name is entered twice in the Register of Freemen of the City of New York, in 1698 and 1702. The base is ornamented with the style of decoration so prevalent during the short reign of William III. (1695-1702).

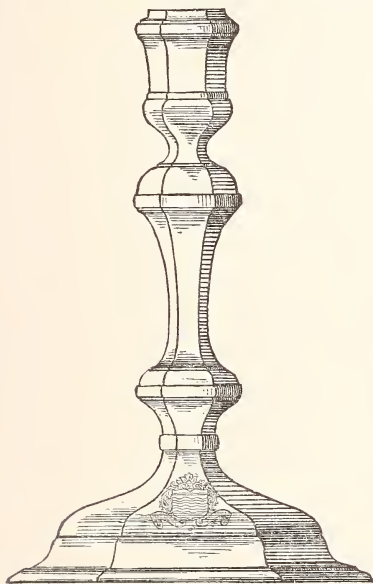
At the beginning of the XVIII. century candlesticks were simple and plain, without any decorations on their baluster stems and bases. The saucer-shaped nozzle, so useful to catch dropping wax, had not yet come into use.

In 1729 Governor Burnet owned twelve candlesticks, weighing 171½ oz.

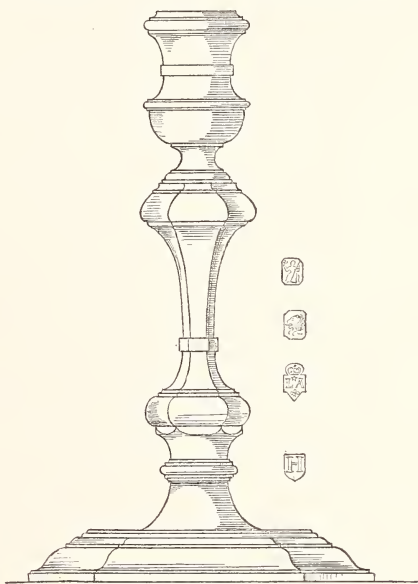
Peter Faneuil, about 1738, sends for candlesticks from London, and in order to insure the correct size of the sockets forwards a piece of wax candle as a sample. The candlesticks were to be engraved with his coat of arms, "neat and handsome."

From 1735 to 1750 examples show more decorative treatment in their shaping and chasing; later the stem was replaced by a form copied from the fluted Corinthian column. Many beautiful candlesticks were made after this architectural pattern, but the columnar design, though graceful in itself, may not have appeared so satisfactory when in actual use, and its straight lines further extended by those of the candle; these candlesticks are always found with movable nozzles. Toward the end of the century the column has become square in section, tapering towards the base, the swelling of the upper part being further emphasized by the

addition of four rams' heads at the angles of the capital. Then were added festoons, leaves and vines, a style of ornamentation no doubt largely brought about by the discovery of the remains of Herculaneum and Pompeii in 1820. The works by Josiah Wedgwood, at this time becoming very popular, offer a ready instance of the prevailing



CANDLESTICK (1722); MRS. R. S. ELY.



CANDLESTICK (1723); MR. A. D. PELL.

taste, and many examples show the same decorative treatment as that followed by the silversmiths.

Candlesticks with movable branches of three, five and six lights are frequently met with, as are also snuffers, with flat trays or stands, and extinguishers. The snuffers had open-looped handles, the trays round or trefoil ends with beaded or gadrooned borders. Snuffers first came into use at the end of the XVII. century.

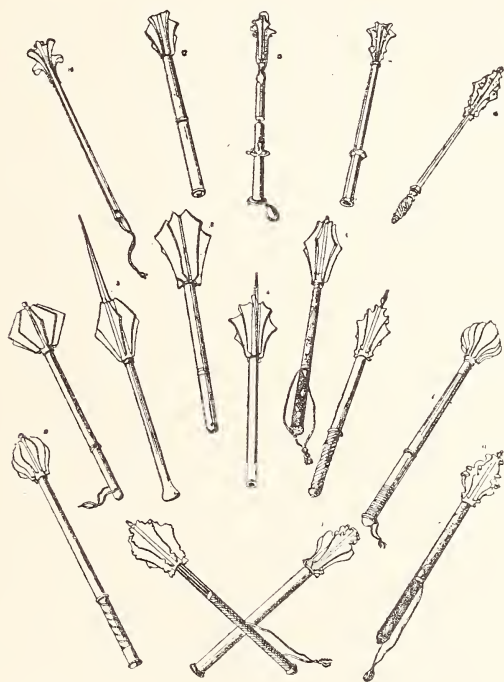
MACES.

The origin of the mace (from *massa* or *masse*) is lost in tradition; it was a club-shaped staff and a favorite weapon of the Middle Ages, assuming various forms. * It has been thought that the bearing of maces and other insignia as emblems of authority may have come down to us from Roman times, when the prætors or consuls were attended by their beadles or lictors, who carried before them the axes and bound rods as emblems of justice. There is, however, no evidence of the continuity of Roman municipal customs or institutions in England during the Anglo-Saxon period, nor, indeed, is there proof that anything in the nature of municipal insignia existed before the Norman Conquest. We may even go further and say that until about the beginning of the XIII. century it is extremely unlikely that any civic or other symbols of authority were in use in any English city or town. That English municipal insignia had an origin independent of any Roman influence is curiously illustrated by the fact that the maces borne before the bailiffs and mayors or carried by their sergeants appear to be unknown in France and other countries where the Roman tradition survived, and are there only represented to a certain extent by the sword of justice.

The institution of the sergeants-at-arms, at first called sergeants à-masses, from the iron or latten maces which they carried, is due to Philip II., King of France, 1180-1223, who appointed them to guard his person from suspected assassins. Since it was the first duty of the sergeants-at-arms to

* "Corporation⁷Plate," Jewitt and Hope.

defend the King's person, the maces which formed their peculiar arm were no doubt actual war maces with flanged blades. These were made of iron or steel, and as the weapons and emblems of the royal bodyguard we may suppose that from an early



WAR MACES, XV. AND XVI. CENTURIES.
(PLANCHÉ'S "CYCLOPÆDIA OF COSTUME.")

date they were damascened or otherwise ornamented with gold or silver. With the introduction of silver or silver-plated maces their use as weapons became traditional, and the flanged blades gradually assumed a merely ornamental character, the heads becoming surmounted by open crowns.

The first emblems carried by the sergeants before the bailiffs or mayor seem to have been mere staves, rods or wands, the use of which, though to a great extent superseded by the carrying of maces, has continued in several forms down to the present day. There can be little doubt that the form of mace as originally used by the sergeants of the mayor or bailiffs was borrowed from those borne by the King's sergeant-at-arms.

* In the reign of Richard I. military sergeants-at-arms were more extensively employed than in later reigns and carried a barbed javelin, known as a pheon, and their special duties were to act as a bodyguard to the King. The pheon borne by them became a charge in heraldry, and is still known as the royal mark, being commonly called "the broad R," a corruption of the broad "arrow." By a statute of Richard II. the sergeants-at-arms were limited to thirty, their office being to attend the person of the King, to arrest offenders, and to serve the Lord High Steward when sitting in judgment on a peer of the realm. That maces were employed as emblems of royal authority, not only in Parliament, but by civic corporations previous to the time of Richard II., is evidenced by the fact that, in 1344, under Edward III., the Commons prayed the King that none within cities and boroughs should bear maces of silver except the King's sergeants, but should have them of copper and of no other metal; but in 1354 the King granted to the mayor and sheriffs of London and Middlesex liberty to cause maces of gold or silver to be carried in the presence of the King, Queen or children of the royal pair, although the right to

* "The Mace and Its Use," "Canadian Monthly," August, 1881, Clarke.

use a mace had been previously possessed by them. Parliament, in the time of Richard II., petitioned that no sergent of any town should be allowed to carry his mace out of his own liberty, or township. But the boroughs were rapidly gaining in importance and strength, and could not be so easily denied or curtailed of their privileges; and gifts of maces still continued to be exercised and accepted as marks of royal favor or concession. After the Restoration the right to use the mace by civic corporations became almost a matter of course, although still derived from the Crown. The right was almost lavishly extended, and maces were frequently a graceful gift from wealthy commoners to their fellow-citizens. The whole of these were now surmounted by a crown, and the free use of this emblem came to be regarded as not only a proof of the loyalty of the authorities to the newly restored administration, but as a rebuke to the puritanical hatred of symbols which had prevailed in Cromwellian days. Utility was often consulted as well as appearance, the head of the mace being so constructed as to unscrew from the top of the shaft, which thus became a loving-cup to be used at civic banquets. Many of these loving-cups still exist, as in the case of that made from the mace formerly belonging to the House of Burgesses of Virginia, which was sold at the close of the Revolution.

Inquiries addressed, in 1881, by the Hon. Charles Clarke, Speaker of the Ontario Legislature, when preparing his valuable article on the "Mace and Its Use," for Rose-Belford's "Canadian Monthly," to



CONSTABLE'S
STAFF (1799).

the officials of the thirteen original States, elicited many facts with reference to the use of the symbol which are worthy of record, the subject of the article dealing rather with parliamentary than civic maces.

"In Massachusetts, as might have been expected in a colony settled largely by Puritans, no evidence, after a careful search of the archives, can be found of the adoption of the mace at any period of its history." The first sergeant-at-arms was appointed in 1835. Previous to that time the duties were performed by a messenger to the General Court, sometimes called doorkeeper. In 1644 the first House of Deputies appointed a doorkeeper, and from that year to the present the line has not been broken. The mace now in use is a wooden wand surmounted by the arms of the Commonwealth, in metal gilt.

New Jersey and Georgia supply similar answers.

"From New Hampshire Governor Bell writes: 'This State began life as a royal province in 1680, on a very limited scale, with an Assembly of about a dozen delegates. It probably would have seemed idle to set up formalities in such a body, and the records show that their proceedings were conducted with amusing simplicity; and probably at no time before the Revolution was there any occasion for introducing any formidable badge of authority.' The journals of the State afford no proof that the mace was ever employed there.

"From Connecticut the State Librarian [the late Charles J. Hoadly] writes: 'I have some familiarity with our old Colonial proceedings, having edited our Colonial Records from 1689 to 1762, and having now ready for publication a volume, 1762-1767. I have never seen any reference to a mace, nor do I believe that one was used here;

we had not so much state here as in some of the other Colonies, but were from the beginning more democratic. The royal coat of arms which hung over the Speaker's chair (or in the Council Chamber) before the Revolution is still preserved, and in pretty good condition.'

"The Librarian of New York State promises to make full inquiries into the matter, but another official says: 'I believe that the mace was not used in the proceedings of the General Assembly of the Province of New York. The intercourse between the Speaker of the Assembly and the Governor of the Province, *ex officio*, the President of the Council, was more or less informal. Messages from one House to the other were partly carried by members, partly by clerks. Among the latter I find nowhere mention of a "mace bearer," the only officer mentioned by title being the sergeant-at-arms. The following extract from the Journal of the General Assembly will give an idea of how they proceeded, the occasion being the opening of the first session after George III. became King: "A message from His Honour the President Cadwallader Calder (acting as Lieut-Governor), by Mr. Banyer, Deputy Secretary: Gentlemen, His Honour the President requires the immediate attendance of the House in the Council Chamber at Fort George. The Speaker left the chair, and with the House attended accordingly, and being returned, he resumed the chair, and reported as follows: . . ." The simplicity of this ceremony, and the above-mentioned absence of such an officer as the mace bearer from the list of government officials, induces me to believe that the mace was not in use in the colony.' It is highly probable, however, that

as a sergeant-at-arms was one of the recognized officials of the House at that date, further research will disclose the fact that a mace also existed."

There must have been a civic mace in use in New York City, as we learn from the records: "There was much pomp and ceremony about the inauguration of a Mayor. He was sworn before the Governor and Council, and then repaired in stately procession with the Aldermen, old and new, to Trinity Church to listen to an address more appropriate in matter than in length. Thence they proceeded to the City Hall, where the bell was rung, the commission read, and the Mayor took the chair and received the city charter, *mace* and seal. It is a matter of record that in 1669 the Duke of York sent, by the hands of Thomas Delavall, a former Mayor, a mace for the Mayoralty office, which was about the only benefit conferred on the province by its lord."

Thomas Delavall was a merchant, Alderman 1655, Mayor 1666, and in 1671-78. The letter of presentation by Governor Francis Lovelace is here given:

* "Mr. Mayor and you the rest of the aldermen

"As a Particular Testimony of His R. Highnesse Grace and favour to this his City of New York, I am Comanded to present you from him, this present, viz.: a publicq Seale for the Corporation, a Silver Mace and (Seuen) Gownes both for the Mayor and aldermen (and Sheriff), and although he esteemes somme of these but as the Gayety and Circumstantial part of Government, yet you may Be assured, as to what is more essential and substantiall, itt shall recaue all encouragement and hartey assistance from him. And I must further add, that haveing the houn'r to be his Govern'r-General in these parts, I doe assure you that wherein I may, any way be servicable to you, I shall Cheerfully apply my mind to it who professe no higher Cogitations that what shall tend to my Royal Master's Interest & the Publicq Welfare

of those Comitted to my Charge; If therefore you will Consider of Somme methode for the better regulation of yo^r Corporation and present it to me, What I find Reasonable and practicable, I shall willingly allow of, and what appears aboue my strength I shall with the best Convenience transmit over to Receive his R. H. assent, from whome I doubt not, but you will haue such satisfaction, as is aggreable to yo^r Necessities and desires. I haue no more, but to wish you all happinesse, and an assurance that I am

Fort James the 6th
of Octobr 1669.

Yo^r affectionate friend and
Servant
Fran. Lovelace."

"Virginia, as might be expected, undoubtedly used a mace in its House of Burgesses, and hopes are expressed by distinguished antiquarians of the State that some trace of its continued preservation may yet be discovered, although not unmixed with fears that, in the rage for the destruction of all royal symbols which followed the Revolution, the mace itself may have been destroyed."

This was sold in or about the year 1783 by order of the Assembly.

It was purchased by Col. William Heth, who had it fashioned into a drinking cup.

* The bowl (the plate beneath the crown ?) bears the following insignia: arms of the London Company of Virginia (without supporters); motto, En dat Virginia quartam; the crest; in an escutcheon a female figure standing holding with her right hand a spear, and leaning with her left upon a shield bearing the human countenance; motto, Virtute et labore florent Republicæ; crest; a falcon passant. The stem of the bowl has the arms of Great Britain; the length of this mace must originally have approximated four feet.

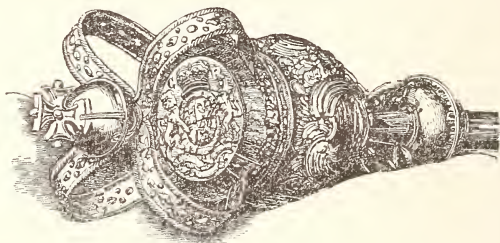
† Mention is made in the "Original Surveys (Virginia), November, 1756," of Francis Eppes (mace bearer).

The City of Norfolk possesses a most beautiful mace (see illustration), which, "during the war be-

* "Dinwiddie Papers."

† "William and Mary College Quarterly," Vol. VIII.

tween the North and South, was carefully hidden in a bank vault, and so kept from despoiling hands at a time when the scarcity of hard money made bullion of enormous nominal value."



HEAD OF MACE.

This mace, $40\frac{1}{2}$ inches long, is surmounted by an arched crown with orb and cross; on the flat plate beneath the crown are engraved the Royal arms with the usual mottoes, between the initials G R. The head crested with a circlet of four fleurs-de-lis, alternating with as many pearled crosses, is divided into four compartments by ornamental scroll work containing respectively the arms of Great Britain, a crowned harp, a crowned fleur-de-lis, and a rose and thistle on one stem, also crowned; in the scroll beneath is the following inscription:—

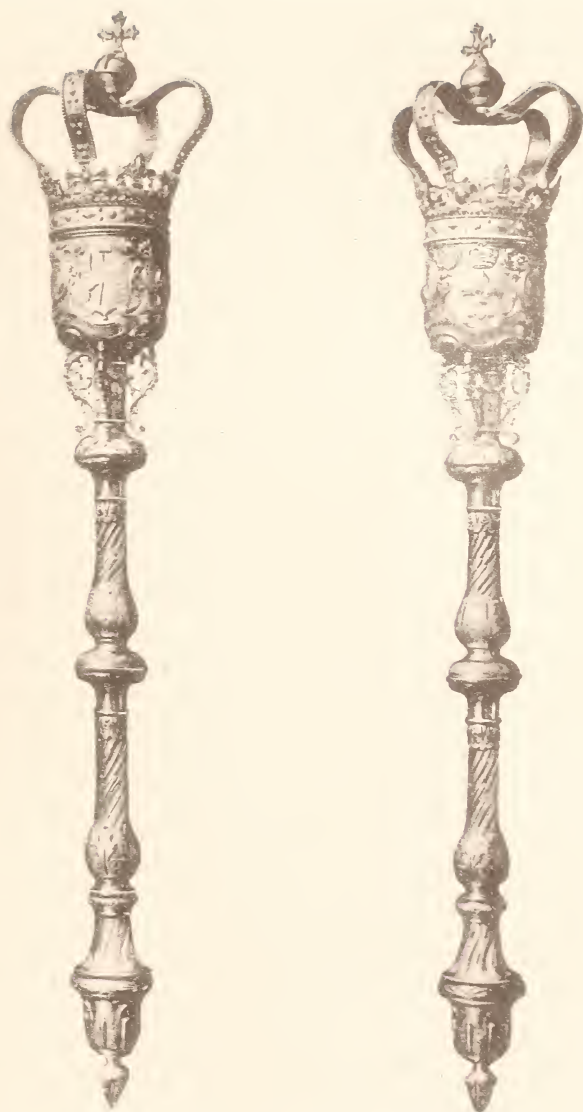
THE GIFT OF THE HON^{BLE} ROBERT DINWIDDIE ESQ^R
LIEUT GOVERNOUR OF VIRGINIA
TO THE CORPORATION OF NORFOLK 1753.

At the top of shaft supporting the head are four brackets of open scroll work.

The shaft is of baluster form with twisted gadroons with foot and knops richly chased.

There are only two marks, a lion rampant and **F W**, the mark of the maker, probably Fuller White (London), who commenced business in 1744, the same mark is on the two sergeants' maces belonging to the ancient Borough of Rochester, England, engraved *Fuller White fecit*.

In the procession at the Centenary of the Charter of the Borough of Norfolk, 1836, the venerable



MACE (1753); NORFOLK, VA.



MACE (1756); STATE OF SOUTH CAROLINA.

recorder acted as standard-bearer, on one side of whom walked the deputy sergeant bearing the "beautiful and bright though ancient silver mace of the corporation."

"In as far as these inquiries have extended, it would seem that the State of South Carolina alone possesses a mace, and although the particulars of its history are not full, enough is known respecting it to invest it with uncommon interest."

This mace, which for nearly a century and a half has lain upon the Speakers' table in the House of Representatives in South Carolina,

is 48 inches long when closed, or without the staff, and is held up, when borne by the Speaker, by a staff which slides out of the stem so as to extend it to six or seven feet if required; it is of silver-gilt, similar in type to the Norfolk mace, surmounted by an arched crown with orb and cross. Round the mace head, divided by demi-figures and foliage, are: 1 (see illustration), the Royal arms; 2, the King with sceptre receiving the petition of a female figure in obeisance; and beneath, the inscription, *Porpius res adspice nostras* (take a nearer view of our affairs, Virgil, *Aeneid*, Book I, line 526); 3, Agriculture; and 4, Britannia and Commerce.

It bears the London hall-marks of 1756, with the maker's mark, **MF**, interlaced in a lozenge (Magdalen Feline). The two maces belonging to the Borough of Bridgnorth, Shropshire, England, are by the same maker, and were presented to the town in 1754; the crown and cap of each mace are removable, and the heads can be taken off, together with the first section of the shafts, to form loving-cups.

* Joshua Quincy mentions the mace of South Carolina in his "Memoirs." He says, March 19, 1773: "Spent all the morning in hearing debates in the House, and had an opportunity of hear-

* "The History of South Carolina, 1719-1776," McCrady.

ing the best speakers in the Province. The first thing done at the meeting is to bring the mace—a very superb and elegant one, which cost ninety guineas—and lay it on the table before the Speaker.”

In 1775 the 17th day of February had been set aside by the Provincial Congress as a day of fasting, humiliation and prayer, and when it arrived the Commons House went in procession, with their mace before them, to S. Philip’s Church, where a pious and excellent sermon was delivered by the Rev. Robert Smith.

There has been much speculation as to the history of this mace. It has been alleged to be none other than Cromwell’s “Bauble”; again it has been confidently asserted to have been brought out by Sir Francis Nicholson, the Provincial Royal Governor, in 1721. The probability is that it was brought out by Governor William Henry Lyttleton, who succeeded Governor Glen in 1756 (the year the mace was made!). The mace was carried away by the British army upon the evacuation of Charleston in 1783, and somehow found its way to the Bank of the United States, in Philadelphia, where it was discovered by the Hon. Langdon Cheves, when he became president of that institution, and returned to the State. That there was another and earlier mace seems probable. In the **“Canadian Magazine,”* October, 1899, we read: “During the Revolutionary War an American fleet captured Nassau. . . . Again in 1781 the Spaniards took possession, but two years later were expelled by the English. At the termination of the American War of Independence large grants of land through-

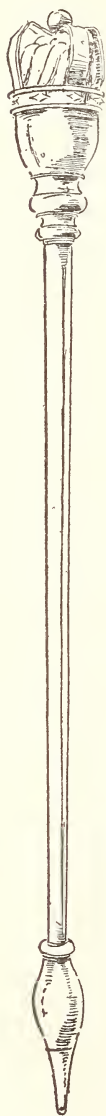
**“A Sketch of the Bahamas,”* Worthington.

out the islands were given to the United Empire Loyalists from the Carolinas, who settled with their slaves. The mace now in use in the Bahamas Legislature was carried from South Carolina by these Loyalists to their new home."

* "From Rhode Island, North Carolina and Maryland no answers have been received, and in the absence of them, and of access to the necessary records, it is impossible now to state whether the mace was recognized in those provinces or not."

"Of the early history of the mace in Upper Canada we have undoubted proof in the present existence of that first so employed. It is in appearance as primitive as was the Parliament which assembled at the call of General Simcoe, at Niagara, on the 17th September, 1792. That was the day of economy and simplicity, and the wooden mace, painted red and gilt, was in keeping with that small assemblage of sturdy backwoodsmen clad in homespun gray, less in number than the smallest County Council of 1881, who met to enact laws providing for the few wants of a young people. It is probable that it graced the legislative hall at Niagara, although there is no positive evidence to that effect. It was certainly used after the removal of the Upper Canada Parliament to York, for, on the 27th April, 1813, when the United States forces attacked the seat of government and captured it, they destroyed the public buildings of the embryo city of Toronto, burnt the Parliament House and carried off sundry trophies of their victory. Amongst these was the mace used in the Assembly. Commodore Chauncey, the commander of the successful

* Hon. Charles Clarke.



expedition, forwarded it with other spoils of war to the Secretary of the United States Navy, and it is still to be seen with a British standard captured at the same time in the United States Naval Academy, Annapolis, Maryland, in an excellent state of preservation after nearly ninety years' sojourn.

“The mace is of some soft wood, perhaps pine or fir, and consists of a staff or mid part surmounted by a crowned head and ending below in a foot shod with an iron verrel. The length from the mound on the crown to the tip of the verrel is $55\frac{3}{8}$ inches; the staff is $34\frac{5}{8}$ inches in length; the head, neck and crown together are $11\frac{1}{2}$ inches long, and the length of the foot, including verrel, is $9\frac{1}{4}$ inches. The staff is taper from the neck towards the foot. The crown is notably an imperfect crown, not being heightened by the customary four crosses *patée* with the four *fleurs-de-lis* alternately interspersed; the mound, also, is without hands, and lacks the customary cross. The crown consists of a regal circlet enriched on its lower and on its upper edge with an inverted border line; and midway between the two border lines are interspersed in regular alternations, horizontally, eight lozenges with eight pearls, the arrises of the lozenges being distinctly chamfered. The jewels are of wood, glued on; six of them only remain. The lozenges lie horizontally as to their long axis; the crown is duly bonneted and duly arched twice; the bonnet is of wood, rudely carved and painted red; the arches embracing it are of thin sheet brass or copper, fastened between the circlet and the bonnet with small wedges of soft wood. The intersection of the arches is marked by a mound without bands, the cross being absent as before mentioned. The staff, just above the foot, has been broken diagonally across, the break running with the grain of the wood, and the parts are now held together by two steel screws. The discoloration of the surfaces of the fracture would seem to indicate that it occurred many years since. The design of the mace is apparently unstudied, and the workmanship is ordinary. The whole was originally gilded, except the bonnet, which was painted red, as described above.”

"Of the mace used in Upper Canada, from the date of the capture of that described to the purchase of one for the Parliament of Canada, after the union of the two provinces, nothing has yet been ascertained. That it still exists is almost certain, and it is to be hoped that it may yet be found, and that Ontario may have restored to her, for public preservation, a relic of such great historical interest. After the union of the Canadas the Parliament ordered the purchase of a new mace, and one was procured, in 1845, at a cost of £500 sterling, which is a facsimile of that in the English House of Commons."

It is of silver-gilt, and measures nearly 5 feet in length. The shaft is divided by gadrooned or lobed knots into a short and two long sections. These are chased throughout with longitudinal branches, from which roses and thistles flower, surmounted by a narrow band or ribbon. The short section of the shaft has four scroll-work brackets affixed to it just below the mace head. The foot-knop is divided, both above and below, by long lobes into panels. On the upper half these severally contain a rose, plume, harp and thistle, uncrowned. On the lower half each panel contains a rose between two thistles above and as many fleurs-de-lis below. The head is divided by caryatides, from which spring slender arches of laurel, into four parts containing respectively, between the initials V R, a crowned rose, thistle, harp and plume. The whole is surmounted by a royal crown with the orb and cross.



MACE (1845).

"The history of this mace is a stirring one. Three several times has it been rescued from the flames. In 1849, at the time of the destruction of the Parliament Buildings in Montreal by an infuriated mob, it was forcibly seized from the then sergeant-at-arms, who was knocked down while defending it, and would have been destroyed but for the intercession of some more thoughtful of the rioters, who carried it off to the rooms of Sir A. Macnab, at the Donegana Hotel, whence it was returned next morning to its proper custodian, after suffering slight injury. In 1854, when the Parliament Buildings were destroyed by fire in Quebec, it was saved, as it was once more, a few months later, when the Convent of S. John's Suburbs, of that city, then in course of preparation for the meetings of the Legislature, was consumed. At Confederation it properly passed into the hands of the Dominion Parliament, and is now used at its annual sessions."

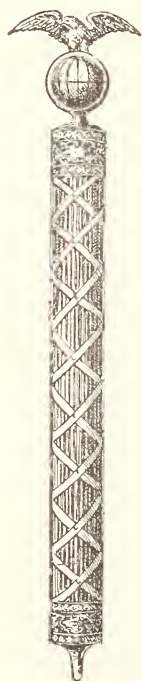
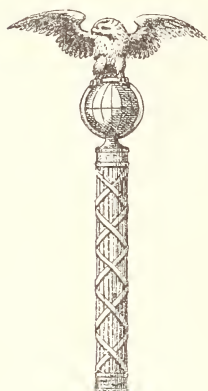
"In the Province of Ontario a new mace was procured by the government for the opening of the first Parliament after Confederation. It is much more modest in its appearance and value than that of the Dominion, is made of copper, and is highly gilded. It was manufactured by C. C. Zollicoffer, of Ottawa, at an expense of \$200, and bears some resemblance to the much more costly one belonging to the Dominion Parliament."

The use of the mace in the Canadian House of Commons is as follows: * When the mace lies upon the table it is a House; when under, it is a committee. When it is out of the House no business can be transacted; when from the table and

upon the sergeant-at-arms' shoulder, the Speaker alone manages. Before the election of a Speaker it should be under the table, and the House cannot proceed to the election of a new Speaker without the mace. It remains in the custody of the Speaker until he resigns his office and accompanies him on all state occasions.

At the National Capitol, Washington, the use of a mace in the House of Representatives dates from 1789, though the one now in use was made about 1842. It is fashioned after the form of a Roman fasces, anciently carried before magistrates as a mark of their authority, and was originally the emblem of the king's power over life and limb, and as such passed over to the high magistrates of the republic. In the city, however, the latter had to remove the axe and to lower the rods in the presence of the popular assembly as the sovereign power. The lowering of the fasces was also the form in which the minor officials saluted their superiors. * This time-honored emblem of authority is composed of thirteen ebony sticks, silver bound and surmounted by a silver globe, delicately engraved with the map of the world, on the top of which rests a silver eagle with wings outstretched. A few minutes before the assembling of the House it is the duty of an assistant sergeant-at-arms to carry the mace to the floor and rest it on the platform prepared for that purpose, against the wall beside the Speaker. When the Chaplain finishes the benediction the Speaker declares the House in session, and the mace is raised and placed upon its immovable pedestal of malachite, where it remains until the House

* "The National Capitol," Hazelton.



adjourns. The assistant sergeant-at-arms then formally bears it back and replaces it in the custody of his superior.

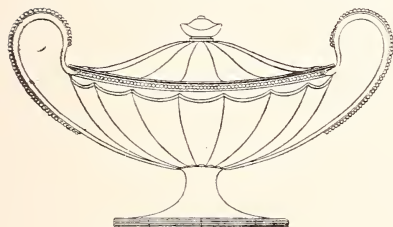
The House is not always an orderly body. This was especially so in war times. Whenever during sessions the House becomes too turbulent for the Speaker to control, he directs the sergeant-at-arms to take the mace from its pedestal and carry it among the members. It has been upon the rarest occasions only that this authority has not been immediately respected.

Besides the great maces and sergeants' maces, many seaport towns in England possess others of a peculiar pattern known as "silver oars," which are the emblems of the maritime jurisdiction vested in the corporations. These silver oars, there can be little doubt, were suggested originally by the great silver oar of the High Court of Admiralty. The finest examples are those at Dover and Kingston-on-Hull. In this country a silver oar is used as the badge of office of the United States Marshal.

Of the many and later varieties of table plate, such as salvers, cake-baskets, epergnes, casters and cruet-stands, sauce-boats, sugar-

dredgers, etc., we are unable from want of space to take account of. The silver flagon for spiced wine bears the London mark of 1725, and was given by George Berkeley, then Dean of Derry, afterward Bishop of Cloyne, to the Honorable Daniel Updike, Attorney General of Rhode Island in 1733.

The brazier by Revere

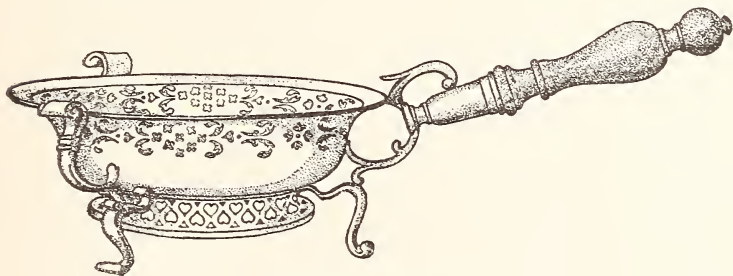


TUREEN (NEWCASTLE, 1788).



FLAGON (1725); MR. D. B. UPDIKE.

and tureen made in Newcastle in 1788 are interesting examples, the latter being in the so-called Colonial style.



BRAZIER (REVERE).

The Seventh Chapter

Decorative Plate

WINE-CISTERNS—VASES.

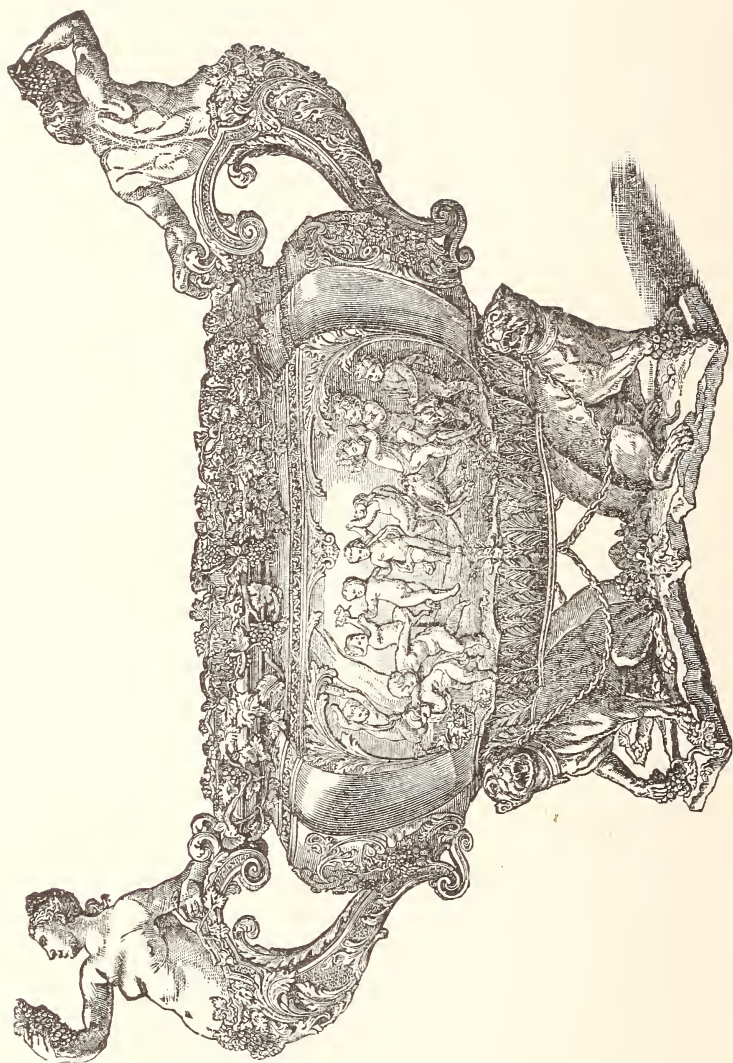
WINE coolers and cisterns were in fashion towards the end of the xvii. and beginning of the xviii. century; most of these, however, have been melted down to be re-made into more useful pieces of plate. One of the largest of such vessels is a cistern at the Winter Palace, S. Petersburg, a replica of which is in the Metropolitan Museum of Art, New York, and to this is attached a singular history. The project of building a new bridge at Westminster was set on foot in the year 1734. The finances were to be obtained by means of a lottery, for which an act of Parliament was passed authorizing the raising of a fund, from which amount, after paying the prizes, it was estimated there would be a residue of £100,000 for the new work. On the 2nd of March, 1735, whilst the bill was in progress, Henry Jer-ningham, goldsmith, petitioned the House, stating that "he had made a silver cistern that had been acknowledged by all persons of skill who had seen the same to excel whatever of the kind had been attempted in this kingdom; that after an expense of several thousand pounds on the workmanship alone, exclusive of the weight in silver, and after great hazards in the furnace and four years of application to the raising and adorning the model, the cistern now remained on his hands." He therefore asked to be allowed to dispose of it by lottery.

The House not only thought the proposition reasonable, but actually voted an instruction to the committee on the bill to make provision in it for the petitioner by directing the disposal of the cistern by lottery. The price of a ticket was either five or six shillings, and the purchaser had a silver medal into the bargain, valued at about three shillings. There were 30,000 tickets, and the medal induced numerous people to buy them. The ingenious artist was fourth son of Sir Francis Jerningham (or Jerne-gan, which was the original name), a family long seated at Cossey, in Norfolk. He died November 8, 1761; and was buried in the churchyard of S. Paul, Covent Garden, where the following lines of Aaron Hill are inscribed on his tomb:

“All, that accomplish’d body lends mankind,
From earth receiving, he to earth resign’d;
All, that e’er graced a soul, from Heaven he drew,
And took back, with him, as an Angel’s due!”

How this cistern got to Russia has never been ascertained; it is 5 feet 6 inches long by 3 feet 6 inches wide, weighing more than a quarter of a ton of the Britannia, or higher, standard of silver and marked by the maker, **K A**, mitre above, shaped shield (Charles Kandler, who commenced business in S. Martin’s Lane in 1727). There is a large contemporary engraving of this great piece of silversmith’s work, bearing the name of “Henricus Jernagan, Londini inuenit, 1735,” and the weight “octo millium unciarum” with the dimensions, and until selected for reproduction was never suspected to have been made in London. The official description reads:

“This remarkable piece, of unusual size and weight, is in the form of an oval vase, supported on four leopards or panthers, the handles nude half-figures of a man and woman, respectively, with scroll ter-



WINE-CISTERN (1734) ; WINTER PALACE, S. PETERSBURG. REPLICA IN METROPOLITAN MUSEUM, NEW YORK.

minals. The motive of the entire decoration is Bacchanal, the greater part of the ornament cast-work. On each side is a panel with groups of boys and young satyrs playing, holding bunches of grapes and drinking ; between the panels a deep fluting ; round the rim and hanging over, both inside and out, are *appliqué* festoons of vines and bunches of grapes, lizards, flies, frogs, etc., in great variety of fancy. The terminal figures hold bunches of grapes, and the same ornament is figured here and there and applied, giving to the piece a festive character. The leopards have collars, and are chained together with massive chains. The piece is lined with an inner skin, engraved with a pattern.

The medal, now known as the Cistern Medal, has been the subject of much discussion, and has been erroneously described as relating to Carolina. The matter has been thoroughly sifted by the American Numismatic and Archæological Society, who supply a "missing link" in its history.

"The so-called Carolina Medal, better known, perhaps, as the Cistern Medal, has long been a disputed piece. In the Society's Journal for January, 1869 (Vol. III, p. 68), reasons were given for what most numismatists now believe to be its true assignment ; but, partly from the fact that no one seems to have learned very much about Jernagan, and still less about his cistern, which up to a very recent time has been entirely lost from sight or knowledge, this attribution is still doubted by a few. In Dr. Richard Meade's catalogue, published in 1755, this medal is described with the note, 'This is Mr. Jernagan's Silver Medal, or Ticket, for the sale of his famous cistern.' In the Lilliendahl sale, December, 1863, this piece (No. 755) was described by Mr. Strobridge for the first time as a Carolina Medal, and the reasons for so calling it are given, with some comments by the late Professor Anthon, who doubted the correctness of Mr. Strobridge's ascription, and first, we believe, called attention to the forgotten note, for which he

acknowledged his own indebtedness to Mr. Cogan, and further raised some queries as to who was Henry Jernagan, and what was his cistern."

The medal is thus described :

* Obv. BOTH HANDS FILL'D FOR BRITAIN. In exergue, GEORGE REIGNING. Pallas standing amidst emblems of glory, art and industry. T near palette at the right, for Tanner (the die-cutter).

Rev. GROWING ARTS ADORN EMPIRE. In exergue, CAROLINE PROTECTING 1736. The Queen, wearing a Crown and holding a sceptre, is watering a plantation of young palmettos.



The dies were cut by J. S. Tanner, who was made Chief Engraver of the Mint in 1741.

One of the most beautiful and elaborate pieces of silversmithing is the magnificent plateau (see frontispiece) belonging to the Gorham Co., New York. It was purchased at the Secretan sale (1889), having come into that collection from the San Donato sale (1880). It is 31 in. long, 23 in. wide and 34 in. over the handles, repoussé and chased, having handles fashioned with cupids supporting cartouches bearing the arms of Muncada and Aragon, the surrounding border being decorated with female masks and cupids carrying festoons of flowers. In the center is a subject in

* "American Colonial History Illustrated by Contemporary Medals," Betts.



VASE (1812); DEPARTMENT OF STATE, WASHINGTON.



INK-STAND ; INDEPENDENCE HALL, PHILADELPHIA.



VASE (1835) ; PUBLIC LIBRARY, BOSTON.

high relief representing a sacrifice to Diana. The plateau is probably of French origin, made early in the xvii. century.

Aside from the copy of the Declaration of Independence, the most conspicuous object in the Library of the Department of State at Washington is a large glass case containing a massive silver vase, a pair of pistols and a sword that were presented to Captain Isaac Hull, nephew of the general who with the frigate "Constitution" (afterwards called "Old Ironsides") met the British frigate "Guerrière" on the 19th of August, 1812, and after a fight of thirty minutes reduced her to a complete wreck. The vase is about 27 in. high by 21 in. wide, over the handles, and bears the mark of Fletcher and Gardiner, of Philadelphia. The front panel * (see illustration) is chased with a representation of the "Constitution" in full sail. The panel on the reverse contains the inscription. The handles are supported by rams' heads and the cover surmounted by an eagle with outspread wings.

Another vase of public interest is the Webster vase (see illustration) now in the Boston Public Library, carefully kept from visitors' eyes in a strong room. It is one of many silver gifts to Daniel Webster, weighs over thirty pounds, stands 15 in. high and is 21½ in. across the handles. It was made by Obadiah Rich, for Jones, Low & Ball, in 1835, and bears the following inscription :

To DANIEL WEBSTER, *Defender of*
The CONSTITUTION *of the United States*
From Citizens of BOSTON, October 12, 1835.

* "Jewelers' Circular."

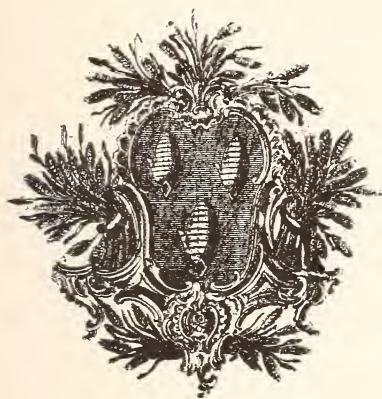
The Eighth Chapter

Engraving on Plate

INSCRIPTIONS—MONOGRAMS—HERALDRY.

THE engraving on ecclesiastical plate was principally in the form of inscriptions, the vessels, as a rule, being without decoration. Coats of arms of the donors were sometimes added, but nearly all domestic plate had heraldic engraving or else the monogram or initials of the owner. The communion vessels presented by sovereigns bore the Royal arms between initials. Inscriptions are usually in English, sometimes placed in an ornamental cartouche with the donor's name, often a short description and the name of the minister, frequently accompanied by quotations from Scripture. The sacred monogram I. H. S. is to be found on many examples of London plate of the XVIII. century, and is invariably of one pattern, the letters with the emblems of the cross and three nails in an eight-pointed star surrounded by rays (p. 270).

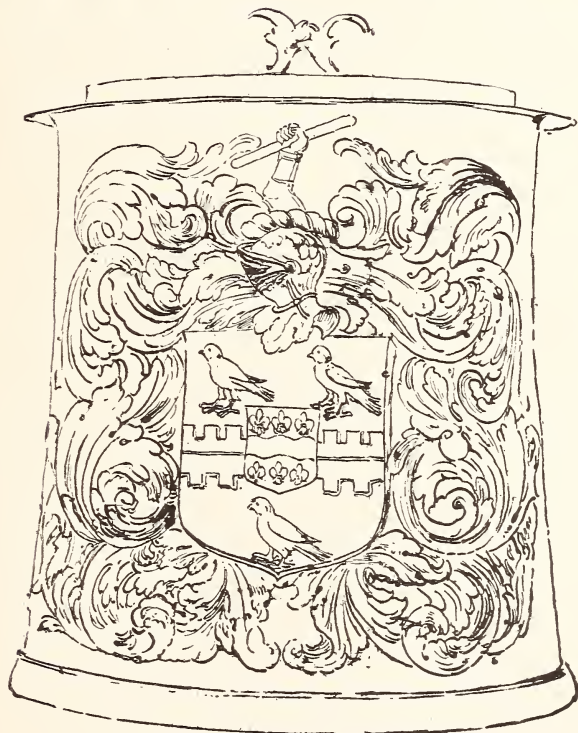
Inscriptions frequently are not only an unsafe guide to the date of the vessels, but, on the contrary, apt to be very misleading. For instance, on the chalice at Rehoboth Church, East Providence, the gift of Rev. Noah Newman, 1678, the London date-letter is for 1631; the standing dish of S. Paul's Church, Newburyport, with the hall-mark of 1674, was not presented until 1800, while the mark of **EW** is to be found on plate dated 1706, 1711 and 1789, the latter date having been en-



ARMS ON TANKARD (1750).



ARMS ON TANKARD (1760).



CHASED TANKARD (1660).



ARMS ON SALVER (1760).



ARMS ON SALVER (1752).

graved, in all probability, on a vessel presented to the church after fifty or sixty years of domestic use; on the other hand, the flagon given by "Colonel John Hawkins, 1717," to S. Paul's Parish, Queen Anne County, Maryland, was not made until 1719.

In the case of memorials, vessels taking some time to import or make, where the date of the legacy was engraved, it sometimes antedated the time of making by some years. The baptismal bason at S. James Parish, Anne Arundel County, Maryland, "Ex dono Guilielmi Lock 1732," was made in London, 1751.

Many examples of heraldic engraving are shown throughout the book, the style following that of the period often evidently copied from English book-plates, but, owing to the uncertain and slow communication with the old country engravers, did not follow the changes in style closely. A fine example of the early English period is the chased tankard (see illustration), with the London mark of 1660. The Jacobean (1700-1750), Chippendale (1750), Ribbon and Wreath, Festoons and Sprays, Plain Armorial, were styles which followed in succession. Mistakes frequently occur, however, in the blazon and tinctures.

The type of the lettering of inscriptions was generally script, frequently combined with old English and Roman. Most of the illustrations of heraldic engraving and inscriptions were made from actual impressions or "rubs."

The Ninth Chapter

FRAUDS AND IMITATIONS—TRANSFORMATIONS—
REPRODUCTIONS—PRICES—CONCLUSION.

AT the beginning of the last century the opportunities of the collector of old silver were unlimited, and later after the Exhibitions of 1851 and 1862, when the Museums began to acquire specimens by gift or purchase, the public began also to take an interest in its collection, and dealers were unable to supply the demand for genuine examples.

This led to the manufacture of fraudulent wares, and purchasers were soon surrounded with difficulties which never before existed. In this country so little interest has been taken in the works of native silversmiths that there is no inducement for the manufacture of old plate stamped with imitation marks of early native makers. A few collectors have been content to purchase from time to time pieces made by Dwight, Burt, Hurd, Revere, Dixwell, Hutton, Myers, the Dupuys, etc.

* At the present day the sale of antique plate with forged hall-marks is carried on to a great extent, especially in England, where, in consequence of the publication of tables of date-marks, its precise age may be ascertained; and the value of old plate having thereby increased enormously, forgers are busy counterfeiting the ancient marks, not only in England but on the Continent.

By the *electrotype* process an ancient vase, cup

* "Hall-marks on Plate," Chaffers.

or any piece of plate may be molded with the greatest exactness, showing the minutest chasing and engraving, and even the hammer-marks of the original, as well as the hall-mark itself. Of course, in these electrotype copies the reverse would show the crystals formed in the process; but these are inside the cup or vase, and, if in sight, are tooled over to prevent detection.

Sometimes English hall-marks are cut from a spoon or small article, and transferred to a large and more important piece of plate, such as a cup or vase, perhaps of old German manufacture. On close examination with a magnifier the transposed fragment containing the hall-mark may be traced by the line round the edge, which is generally inserted with soft solder, or, if highly polished, the junction may be observed by applying the fumes of sulphur, but this is impossible if the vessel has been silver or gold plated all over after the insertion of the mark; then the only means of detection are by passing through the fire or by the use of the blowpipe. The recognition of genuine English or other hall-marks is not always enough to guarantee the genuineness of the plate that bears them.

In examining pieces with supposed counterfeit or forged hall-marks several *indicia* must be specially considered. We must first try and divine the motive of falsification; whether it be to pass off inferior or base metal as standard, or whether the object be to deceive by making the piece appear of a more ancient date than it really is by placing the counterfeit of the old die upon good silver, and taking advantage of the increased value between antique and modern plate. In the first place, we easily arrive at a safe conclusion by an

assay; in the second, we must, to a great extent, be guided by the style and fashion of the vessel, and judge whether they correspond with the date assigned to it by the stamps, which, if copied accurately from the English hall-marks, can be easily ascertained. Again, the methods of manufacturing plate, ancient and modern, are essentially different, as indicated by the presence of hammer-marks, etc. The styles of ornamentation in *repoussé*, engraving and chasing differ materially; the color and tint of old gilding are also difficult to imitate. Moreover, we must not be misled or taken off our guard by abrasions, marks of wear and tear or rough usage, as these are easily counterfeited.

Another method of detecting spurious plate is by a close observation of the position of the hall-marks on the piece of plate under examination. The stamping of plate at the assay-offices is not done at random, but is subject to official orders and regulations; and rules are issued instructing the stamping clerk on which particular part of each piece the punch is to be applied. This established practice dates from an early period, and was so constant that any deviation will, to a connoisseur, raise in his mind doubts of the genuineness of the piece under inspection. From habit, any person accustomed to examine ancient hall-marks knows exactly the position in which they ought to be placed, and an inexperienced person will do well to compare a doubtful piece with an undoubted specimen, and form his judgment accordingly.

The old-fashioned French pattern spoons, which have been superseded by the modern fiddle-head, instead of being consigned to the crucible, are often purchased by silversmiths at the *melting price*, the

bowls being chased with fruit and gilt, and form very elegant spoons for dessert, but, of course, the chasing is modern and not of the date indicated by the hall-mark; the large old-fashioned plain tea-kettles, tea-pots and milk-jugs of the last one hundred and fifty years are in like manner elaborately chased or engraved by modern artists. Deception is practiced in many other ways; for instance, an antique silver bas-relief with its hall-mark is soldered into the center of a salver, the border being modern and very heavy; the new hall-mark (of the border) is erased, leaving only the old one visible, and the purchaser is deceived, thinking the whole salver is antique.

The duty mark of the Sovereign's head denoting payment of the impost was first used in 1784, and in the case of foreign plate the Sovereign's head and letter F in 1867. These additional stamps at once proclaim the comparatively recent date of a piece of plate; to remedy this, the intrusive stamps are frequently erased, leaving only *four* marks as previously used instead of *five* or *six*, which, if it does not convince every collector, at any rate puzzles him, and in many instances the deception is successful.

An isolated spoon with cleverly imitated hall-marks might pass muster, but when a whole set is produced suspicion is naturally aroused. We shall perhaps discover that the hall-marks exactly correspond on each spoon and all are precisely in the same relative position or distance from each other—in fact, the exact counterpart. Such a close resemblance of one set of stamps to another amounts to an impossibility on genuine spoons, the marks being punched with several punches at different times.

TRANSFORMATIONS are common, and old-fashioned articles of plate are frequently beaten out, added to or ornamented in such a manner as to render them serviceable and attractive, still retaining the ancient hall-mark, although it may appear in a wrong position on the piece. Old saucepans of Queen Anne's time, having become unsalable, are converted into tankards and mugs.

Old dishes and dessert plates, originally perfectly plain, are turned into chased waiters, baskets or even drinking cups by the addition of two cast handles of modern silver, the pieces, in some instances, actually showing the knife scratches made during their original use.

Manufacturers are allowed in England to add to any piece of silver a quantity not exceeding one-third of the whole, which additional piece may be sent to the Goldsmiths' Hall and stamped, but these additions must be made in such a manner as not to alter the original use for which it was intended. Thus a piece may have a foot, handle, spout or stand affixed; an old tankard may have a lip attached for pouring out liquids, but it must not have a spout added so as to serve as a coffee-pot; in fact, no piece whatever may be diverted from its original use by any addition or alteration. Pieces of hall-marked plate which have been added to beyond the limit of one-third proportion to the weight of the article are subject to a duty upon the whole, and must be stamped accordingly. The old hall-marks in this case are not obliterated, but a new series of hall-marks are placed under the original marks; hence the occurrence of these two sets of hall-marks reveals the alterations and additions made by the manufacturer. Before the year 1700 the marks were placed

upon cups and bowls *outside* on the margin near the mouth. On tankards they will be found on the margin to the right of the handle, and if a flat lid, straight across in a line with the purchase-knob or sometimes upon the flange; dishes and salvers, upon the faces. At and after Queen Anne's time these rules were altered, and instead of being so conspicuously situated, the marks were placed on the backs, and upon cups and bowls were stamped underneath or inside the hollow stem of the foot, and inside the lids of tankards.

REPRODUCTIONS in themselves are unobjectionable, and are, moreover, most valuable for purposes of study and comparison, so long as the articles are not manufactured and sold with the intention to deceive. The facsimiles and casts in the Metropolitan Museum of Art, New York, include fine and often noted pieces of plate selected from governmental, ecclesiastical and private collections, executed by the artists of Italy, France, Germany, Spain, England and other countries. * "Through such specimens as those of this collection we are enabled to trace the effects of differing civilizations, of differing social laws and of differing governments. The study covers a vast field of research, including as it does the simplest habits of the individual as well as the grandest system of governmental law. It is to be hoped that this fascinating collection has not come to us, as has been suggested, a generation too soon, and that it will meet with that high appreciation which it merits. In this hope the writer believes that he has the sympathy of all that is best and truest in society, and that every patriotic heart will echo the wish

* "The Russian Reproductions at the Metropolitan Museum," Miles.

for a new art that shall weave out of inspirations derived from nature and past skill designs distinctively American in character and sentiment. This will depend very largely upon the appreciation and demand of the great public stimulated by familiarity with such art collections as are to be found in this museum."

PRICES of old plate seem liable to greatly increase in proportion to its age, and when purchased judiciously would often prove a good investment. Prior to the celebrated Dunn-Gardner sale in London, April, 1902, the highest price ever paid at auction was about \$345 per oz. Many of the best pieces at this sale owed their value, in part at least, to the name of some celebrated silversmith whose mark they bore, and others to actual merit of workmanship even when the maker's mark was wanting; still their age and rarity as well as their actual beauty would account for the large sums they realized. The apparent discrepancies in prices brought by pieces of similar design is often accounted for by restoration, defective marks, regilding and sometimes additions, as in the case of a cup having a cover with a mark different to that on the body of the piece. Two of the articles at the Dunn-Gardner sale that brought such extraordinary prices were a Tudor cup of 1521 and a spoon of the time of Henry VII. The Tudor cup, of silver-gilt, $4\frac{1}{4}$ in. high and $4\frac{3}{4}$ in. diameter, weighing 14 oz. 3 dwts., fetched \$20,500, or about \$1,450 an ounce. The spoon brought \$3,450, and is stated to have cost the collector about \$500. Another and higher price was that given for a silver-gilt and rock crystal standing salt and cover of the year 1577, at Christie's, in December, 1902. This realized \$15,000, or at

the rate of \$1,650 an ounce. The price of \$640 paid for the unique Plague spoon dated 1665, at a sale in London, June, 1902, was largely a sentimental one as a relic of a great national disaster as shown in its inscription. A pair of Commonwealth silver-gilt seal-top spoons of 1659 made \$660, while \$260 was paid for a large one of the time of Charles I., with a similar seal-top. Several Elizabethan seal-top spoons, both silver and silver-gilt, fetched from \$60 to \$80 apiece, while one especially fine example made \$195. At the same time an almost complete set of thirteen James I. and Charles I. Apostle spoons, including the rare Master spoon, ranging in date from 1617 to 1639, sold for \$2,400.

*“In the first busy centuries of the Anglo-Saxon race in America, when the rude forces of the continent had to be conquered, and the whole of man’s energies was devoted to the development of the natural resources of the land and to the procuring of the daily necessities of life, the young country had no time for the formation of a national style in art or letters.

“The good old styles and methods of the mother country sufficed for them, and the people were content to run in the lines that their parents and grandparents had followed. But with advancing civilization, with the greater wealth and the consequent leisure that it brought, came the time for them to assert their independence otherwise than politically. The day of imitation had ceased, and American taste began to be no longer the mere echo of European culture.”

However interesting this progress may seem, a

* “The Magazine of Art,” London, December, 1885.

consideration of contemporary work would be inconsistent with the design of a handbook on "Old Plate."

The art of the goldsmith in the early days of the last century made less than no progress. Like other seasons of rest, this interval has in our time been followed by a revival which promises much.

* "Accustomed as we all are to the genius of America in mechanics, witnessing her mighty engineering works and knowing the boldness of American thought and invention and the ingenuity and skill which her citizens apply to the carrying out of their conceptions, we have been rather too apt to overlook the advance they have made in the arts and in the application of them to their manufactures. Whilst crediting them with the greatest skill in the invention and production of all labor-saving contrivances, and in the making of articles of daily use and service by new and improved methods, we have been blind to the great strides they have been taking in recent years in the manufacture of those articles to which art is applied, and in the production of which there must be at least some knowledge and feeling for design, of which, till lately, the old countries believed they possessed the exclusive monopoly."

Perhaps the manufacture to which American art is now applied most characteristically is that of the Silversmith.

* "The Magazine of Art," London, December, 1835.

Ecclesiastical Plate

NEW YORK—NEW JERSEY—PENNSYLVANIA—DELA-
WARE—MARYLAND—MASSACHUSETTS—NEW
HAMPSHIRE—RHODE ISLAND—CON-
NECTICUT—NORTH CAROLINA
—SOUTH CAROLINA—
VIRGINIA.

New York.

NEW YORK CITY.

TRINITY CHURCH.

THIS church was founded in 1696, but earlier than this there was a chapel in the Fort, to which "the Queen sent plate, books and other furniture."

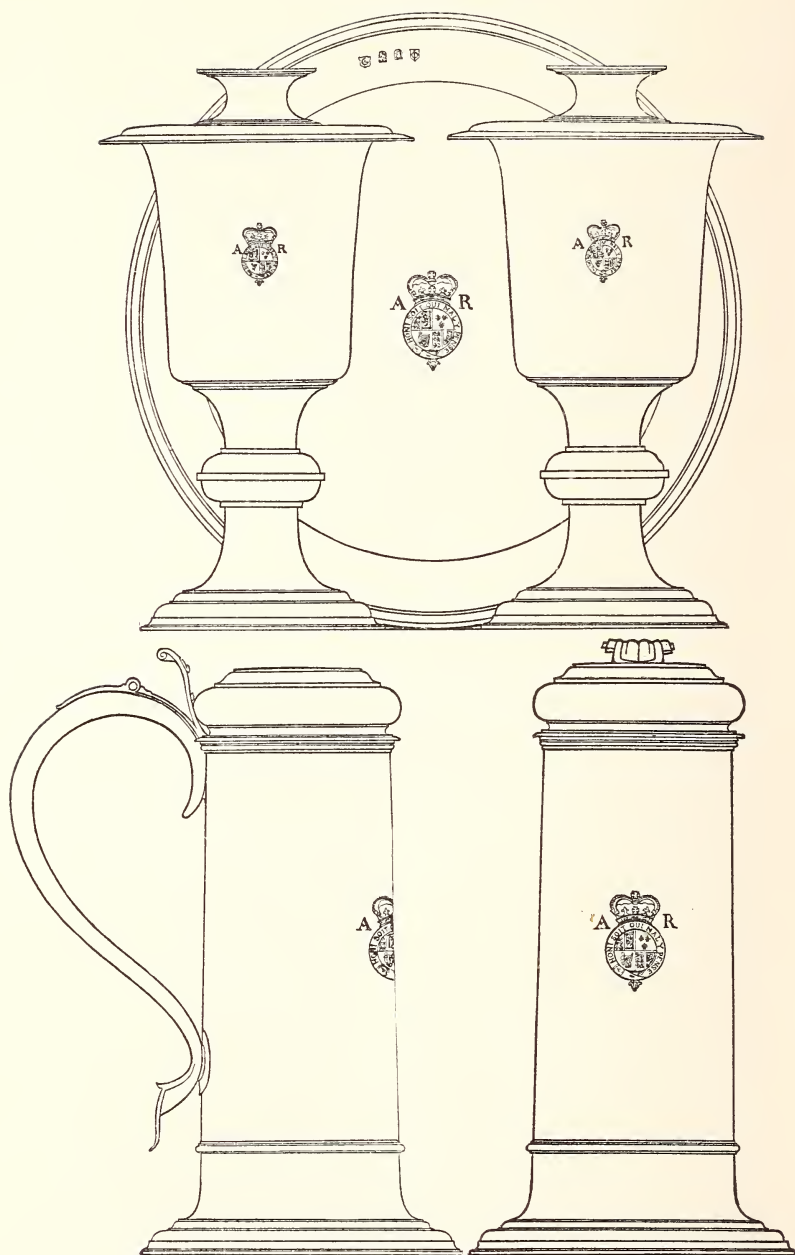
The vessels yet remaining are:

ALMS BASON, Dia. 13 in. Two marks:—1, Lion passant; 2, small Black-letter **g**, London, 1684. Engraved with the Royal arms between the initials **W. R.**

PATEN, Dia. 8¼ in. Four marks:—*1, Lion passant; 2, Leopard's head crowned; 3, small Black-letter **r**, London, 1694; 4, maker's mark, **F·G**, pellet below, shaped shield. Engraved with the Royal arms between the initials **W. R.**

The maker, Francis Garthorne, of Sweethings-lane, had the patronage of King William and Queen Mary, and was much employed by Queen Anne. He entered his name at the Hall in April, 1697, but

* The marks are taken in this order for convenience.



COMMUNION SERVICE (1709); TRINITY CHURCH, NEW YORK

TRINITY CHURCH—Continued

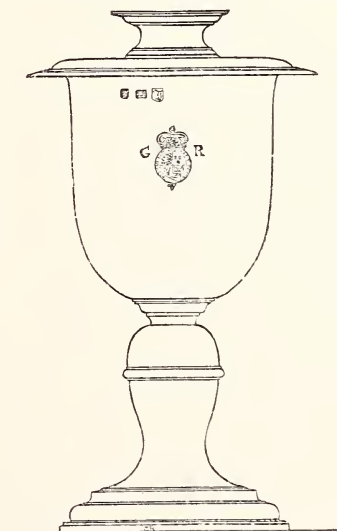
his mark for the old standard, **FG**, is found on the copper-plate at Goldsmiths' Hall struck between 1675 and 1696. His Britannia mark, **G_A**, the **A** small within the **G**, is frequently met with. He made plate for Windsor Castle, 1689; some of the communion plate of S. Margaret's, Westminster, London, 1691; also at Kensington Palace Chapel, 1714. In the United States his mark is on plate belonging to S. Anne's, Annapolis; Trinity Church and S. John's Chapel, New York; S. Peter's, Albany (some of which is now in Canada), and on a set originally presented to King's Chapel, Boston, now divided between Christ Church, Cambridge, and S. Paul's, Newburyport.

TWO FLAGONS, H. $12\frac{1}{2}$ in. TWO CHALICES, H. $10\frac{1}{2}$ in. TWO PATENS, Dia. $6\frac{5}{8}$ in. ALMS BASON, Dia. 13 in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand **Φ**, London, 1709; 4, maker's mark, **G_A**, the **A** small within the **G**, pellet below, shaped shield (Francis Garthorne). All engraved with the Royal arms between the initials **A. R.**

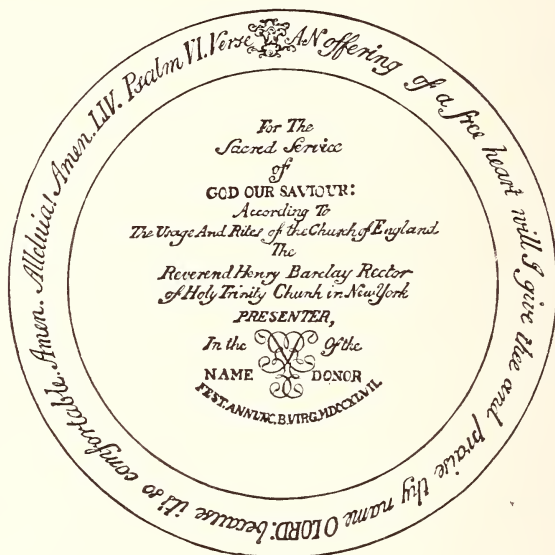
ALMS BASON, Dia. 13 in. marks:—1, Leopard's head crowned; 2, Lion passant; 3, Black-letter capital **C**, London, 1760; 4, maker's mark, **M^c F** (Mordecai Fox). Both engraved with the Royal arms between the initials **G. R.**

CHALICE, H. $9\frac{7}{8}$ in. Four marks:—1, Leopard's head crowned; 2, Lion passant; 3, Black-letter capital **I**, London, 1764; 4, maker's mark, **C^c K**, crowned

PATEN, Dia. 6 in. Four



TRINITY CHURCH—Continued
 (Thomas Heming). Engraved with the Royal
 arms between the initials **G. R.**



ALMS BASON, Dia. 13 in. One mark, **G R** (probably Geo. Ridout, of London, ent. as freeman of the City of New York, February 18th, 1745).



The inscription engraved on the face of the bason is shown in the illustration. On the under side is the coat of arms of Robert Elliston, Comptroller of the Port from 1720 to 1755, and a vestryman, with this inscription :

TRINITY CHURCH—Continued

HÆC

AMULA *scilicet* LANX

HUIC ECCLESIE

CONFERTUR.

ALMS BASON, Dia. 13 in. The marks, maker and engraving as on the chalice, but the date-letter for 1766, Black-letter capital **L**.

PATEN. One mark, **B R**.

S. JOHN'S CHAPEL.

FLAGON, H. 11 in. CHALICE, H. 8 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Black-letter **r**, London, 1694; 4, maker's mark, **F·G**, pellet below, shaped shield (Francis Garthorne). Both engraved with the Royal arms between the initials **W. R.**

The paten belonging to Trinity Church with the same marks must have originally formed part of this set.

ALBANY.

S. PETER'S CHURCH.

TWO FLAGONS, H. 13 in. CHALICE, H. 9¼ in. PATEN, Dia. 9 in. PATEN, Dia. 6 in. ALMS BASON, Dia. 12 in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand **Q**, London, 1711; 4, maker's mark, **G^a**, the ^a small within the **G**, pellet below, shaped shield (Francis Garthorne). All engraved with the Royal arms between the initials **A. R.**

Inscription on all the vessels:

*The Gift of Her Majesty, AṬṬṬḂ, by the
Grace of God, of Great Britain, France, and
Ireland, and of her Plantations in North
America, QṬḂḂṬ, to Her Indian Chappel
of the Onondawagus.*

S. PETER'S CHURCH—Continued

A similar set of five pieces, with the same marks and inscription, except that it reads "to Her Indian Chappel of the Mohawks," was taken from Fort Hunter when the tribe migrated into Canada. A flagon, chalice and alms bason are at Brantford; a flagon and paten at Deseronto. Here the vessels are in the care of a Mohawk woman—a granddaughter of the late Captain Joseph Brant. The flagon has a dent in its side, made by a spade when it was buried in the earth during the Revolution.

The service at Albany has been frequently applied for by the Onondawgus, but as the authorities claim that the Queen presented it to the chapel (now S. Peter's), and not to the tribe, they decline to give it up.

TWO ALMS BASONS, marked **HUTTON** (Albany).

TWO ALMS BASONS, marked **Shepherd** (Albany).

WESTCHESTER.

S. PETER'S CHURCH (1700).

CHALICE, H. $9\frac{1}{4}$ in. PATEN, Dia. $5\frac{1}{4}$ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand **P**, London, 1708; 4, maker's mark, **E A**, fleur-de-lis below, shaped shield (John Eastt).

Inscription on each:

Annæ Pæginæ.

RYE.

CHRIST CHURCH (1706).

CHALICE, H. 8 in. PATEN, Dia. 6 in. Both with the same marks and inscription as at S. Peter's, Westchester.

BEDFORD.

S. MATTHEW'S CHURCH.

FLAGON, H. $11\frac{1}{2}$ in. TWO CHALICES, H. $8\frac{1}{2}$ in. PATEN, Dia. 9 in. One mark, **SHEPHERD & BOYD** (Albany).

S. MATTHEW'S CHURCH—Continued

Inscription :

*Maria Banyer & her Sister
Ann Jay to the Episcopal Church
at Bedford 1810.*

* Bedford, in Colonial times, constituted one of the three precincts of Rye Parish. The communion silver was the united gift of Mrs. Banyer and Ann Jay (daughters of the late Hon. John Jay, Chief Justice of the United States), on the 29th of October, 1810.

TARRYTOWN.

DUTCH CHURCH, SLEEPY HOLLOW (1697).

BEAKER, H. 7 in. Three marks:—1, Roman capital L; 2, a sword erect between four saltires and fleur-de-lis, crowned, Haarlem, c. 1700; 3, maker's mark, -A (indistinct); richly engraved with three ovals containing figures supported by angels, birds, fruits and flowers; above are bands thrice interlaced.

Inscription :

Catharina Van Cortlandt.

BEAKER, H. 6½ in. No mark; engraved with a band thrice interlaced above, with foliage and fruit below repeated thrice.

Inscription :

Fredryck Flypse.

BAPTISMAL BASON, Dia. 10¾ in. One mark, I B, rose below, plain shield.

Inscription :

Fredryck Flypse.

The maker's mark is on a rose water dish and ewer, with the London mark for 1595, the property of the Corporation of the City of Bristol. "Corporation Plate," Hope.

* Bolton's "History of the County of Westchester."

FISHKILL.

TRINITY CHURCH.

FLAGON, H. 12½ in. Five marks:—**I.W.FORBES** (New York), with an anchor, star, head, and letter C, each in a circle.

Inscription:

Presented

by

Samuel Verplanck Esq^r

To the First Episcopal Church

in the Town of

FISHKILL.

*To Commemorate M^r Eglebert Ruff
by birth a Norwegian, in his life-time
attached to the Life Guards of the
Prince of Orange (afterwards King William III
of England), he resided for a number
of years in this Country, and
died with unblemished reputation
at Fishkill, 21, March, 1765,
Aged 128 Years*

Fishkill January 1820.

KINGSTON.

DUTCH REFORMED CHURCH.

BEAKER, H. 7¼ in. One mark, **I B.** Richly engraved with three ovals containing figures supported by birds, fruits and flowers; above are bands thrice interlaced.

DUTCH REFORMED CHURCH—Continued

Inscription:

*En teken van liefden En waerhyt
tot de kercke aen Hinstoun
Ob 1683.*

BEAKER, H. $7\frac{1}{4}$ in. One mark, W^*K , in heart-shaped shield. Richly engraved as above.

Inscription:

*En tekin van liefden en waarhydt
Tot de kercke van Hinstoun
Obno 1711 21 november.*

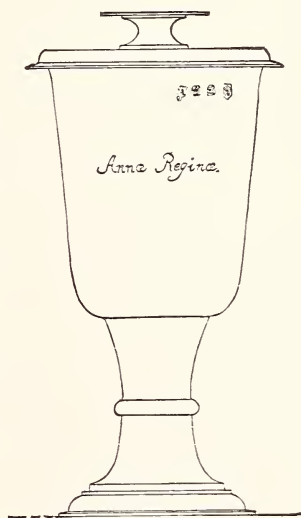
* These beakers probably came from Leyden and are similar to those at "Sleepy Hollow" Church. Among the translations of church papers in the Clerk's office of Ulster County is the following entry: "To a silver beaker, G260. November 16, 1711."

HEMPSTEAD, L. I.

S. GEORGE'S CHURCH.

CHALICE, H. $9\frac{1}{2}$ in. PATEN, Dia. $5\frac{1}{4}$ in. Both with the same marks and inscription as at S. Peter's, Westchester, and Christ Church, Rye.

PATEN, Dia. $10\frac{1}{2}$ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter capital **L**, London, 1766; 4, maker's mark, **I C** monogram, shaped shield. On the rim are the initials A^*B^*
 A^*E^*



BAPTISMAL BASIN. Dia. $8\frac{1}{4}$ in. One mark, **SS**.

* Mrs. Charles Burhans.

S. GEORGE'S CHURCH—Continued

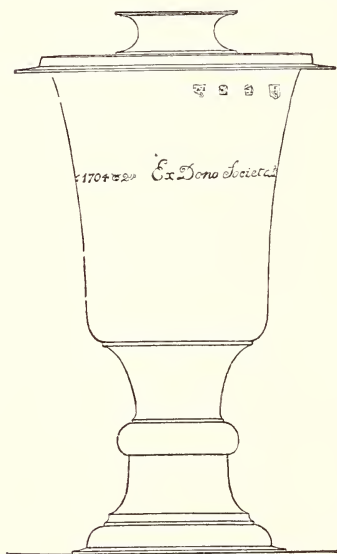
Inscription :

*The gift of M^r John M^rarch
To St. George's Church in Hempsted 1735*

JAMAICA, L. I.

GRACE CHURCH.

CHALICE, H. 10¼ in. PATEN, Dia. 6½ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand , London, 1704; 4, maker's mark, WI, fleur-de-lis below, shaped shield (John Wisdome).



Inscription on chalice :

*Ex Dono Societatis
pro promovendo
Evangelis in partibus
transmarinis 1704*

In the "Journal of the Society for the Propagation of the Gospel in Foreign Parts" is this entry, dated November 17th, 1704: "Agreed that a sum not exceeding £15 be allowed to the Church of Jamaica, in Long Island, for Vestments and for Vessels for the Communion table."

ALMS BASIN, Dia. 9½ in. One mark, T.H.

Inscription round rim :

*The Gift of M^r John Troup To Grace
Church In Jamaica On Nassau Island
In The Province of New York.
May ye 1 1761 * * **

New Jersey.

BURLINGTON.

S. MARY'S CHURCH.

THE corner-stone was laid in 1703 by the Rev. John Talbot, who shortly after was called to England.

On his return in 1708 he *[“]acquainted us that he had presented an humble address to Her Majesty, and the other letters that we sent ; and that Her Majesty had been graciously pleased to give us . . . a Silver Chalice and Salver for the Communion Table.”

CHALICE, H. 7½ in. PATEN, Dia. 5 in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand , London, 1705; 4, maker's mark, , dotted punch (William Gibson).

Inscription on each:

Annæ Pæginæ

“He also brought us an Embossed Silver Chalice and Patten, the gift of Madame Catharine Bovey, of Flaxley.”

CHALICE, H. 10 in. PATEN, Dia. 4¼ in. One mark, on paten only, **Ne**, shaped escutcheon (Anthony Nelme, London, 1697–1722).

Inscription on under side of foot of each:

The Gift of M^{rs} Catherine Bovey of flaxley in Gloucestersheire to St Mary's Church att Burlington in New Jersey in America.

The chalice is on a baluster stem, the bowl, stem and foot richly chased with cherubs' heads, emblems of the Passion, and foliage.

BEAKER, H. 8 in., with cover and crown; fully described in a previous chapter.

* [“]History of the Church in Burlington,” Dr. Hills.

PERTH AMBOY.

S. PETER'S CHURCH (Founded 1698-1699).

CHALICE, H. $8\frac{1}{4}$ in. PATEN, Dia. $4\frac{1}{4}$ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Lombardic capital **O**, external cusps, London, 1611; 4, maker's mark. A Catherine wheel crowned (?), shaped escutcheon. Engraved on the under side of foot of paten, ^{E H}₁₆₁₂. The lip of the cup and the under side of paten have the usual Elizabethan band, three times interlaced.

There is no evidence as to the manner in which these vessels came into the possession of the church. An entry in the records refers to the presentation of a chalice, ewer and paten, which were probably brought from England by the Rev. John Talbot. * “At a meeting of the vestry of the church at Perth Amboy, September 23rd, 1728, resolutions of thanks were passed to the widow of Rev. John Talbot for the present of a silver chalice and ewer, and a silver paten, which are still used in the services of that church.”

CHALICE, H. $7\frac{1}{2}$ in. PATEN, Dia. 5 in. The same marks as on the chalice and paten at S. Mary's, Burlington.

Inscription on each:

Annæ Reginæ

FLAGON, H. 11 in. One mark, **S S**.

This mark is on the baptismal bason at S. George's Church, Hempstead, L. I., dated 1735, and on a tankard and chalice at Immanuel Church, Newcastle, Del.

PATEN, Dia. $8\frac{1}{4}$ in. One mark, **B R**.

A similar mark is on a paten at Trinity Church, New York.

* Whitehead's "History of Perth Amboy."

S. PETER'S CHURCH—Continued

PATEN, Dia. $4\frac{3}{4}$ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Roman capital F, London, 1721; 4, maker's mark, P_A, shaped shield. This is probably the paten presented by the widow of the Rev. John Talbot.

CHALICE, H. 4 in. PATEN, Dia. $2\frac{5}{8}$ in.—for administering to the sick. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Roman capital G, London, 1722; 4, maker's mark, I S, mitre (?) above, shaped shield.

On the bowl of chalice is engraved the crucifixion, with ministering angel. Opposite to this is inscribed:

*Hic est
Calix Sanguinis
mei Novi, et Eterni
Testamenti, Mysterium
Fidei, Qui pro Vobis
et pro Multis Effundetur
In Remissionem
Peccatorum.*

Around foot:

Sanguis meus est verè Lotus

SWEDESBOROUGH.

TRINITY CHURCH

(Formerly Swedish-Lutheran, but since the Revolution, Episcopal).

CHALICE, H. 8 in. PATEN, Dia. $4\frac{3}{4}$ in. No marks.
Inscription:

*Trinity Church
att
Pachoon 1731*

The tradition is that these vessels came from Sweden, but why inscription in English? Swedesborough is built on Raccoon Creek.

Pennsylvania.

PHILADELPHIA.

CHRIST CHURCH (Organized 1695).

FLAGON, H. 10½ in. CHALICE, H. 9 in. PATEN, Dia. 5¼ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand *W*, London, 1707; 4, maker's mark, *E A*, fleur-de-lis below, shaped shield (John Eastt).

These marks, but with the date-letter for the following year, are on plate at Westchester, Rye and Hempstead, New York.

Inscription on flagon and chalice:

*Annæ Reginæ
In usum Ecclesiæ
Anglicanæ apud
Philadelphiam
A D
1708*

* “Mr. Evans (Rev. Evan Evans, D. D., Rector, 1700-1719), on his return from England, brought with him the communion plate presented to the church the preceding year by the Queen.”

FLAGON, H. 10½ in. (a duplicate of that presented by Queen Anne). BAPTISMAL BASON, Dia. 15 in. (63 oz. 2 dwt.). One mark, *PS* (Philip Syng, Philadelphia), repeated three times on flagon, four on bason.

Inscription:

*The Gift of
Coll Fobart Quary
to Christ Church in Philadelphia
the 29th 8br 1712*

* “History of the American Episcopal Church,” Bishop Perry.

CHRIST CHURCH—Continued

TWO ALMS BASONS, Dia. $9\frac{3}{4}$ in. Four marks:—
 1, Lion passant; 2, Leopard's head crowned;
 3, small Black-letter **r**, London, 1694; 4, maker's
 mark, **R P**, pellet above each letter, one below,
 shaped shield.

This mark is to be found on the copper-plate preserved at Goldsmiths' Hall, London, with the punches, from 1675 to 1697.

Inscription:

*The Gift of
 Coll Robert Quay
 to Christ Church in Philadelphia
 this 29th 8br 1712*

ALMS BASON, Dia. $9\frac{1}{2}$ in. One mark, **C G**, between two five-pointed stars (probably Cæsar Griselm).

BEAKER (Apostel Krüge), H. $7\frac{1}{4}$ in. Two marks:—1, The arms or town mark of Cologne; 2, maker's mark, **Z**, monogram, plain shield.

Richly engraved; the upper part with medalion figures of six of the apostles, viz.: S. PETRUS, S. PAULUS, S. JOANNES, S. JACOBUS, S. MATTHEUS, S. THOMAS; the lower part with fruit and foliage in clusters and the initials ^M
 I * K.

BEAKER, H. $4\frac{1}{2}$ in.

Inscription:

*the gift of Margaret Grefse Spinster
 to Christ Church in Philadelphia*

CHALICE SPOON. One mark, **A DUBOIS** (Philadelphia). Engraved on handle, X T C (Christ Church).

OXFORD.

TRINITY CHURCH (1698).

CHALICE, H. $7\frac{1}{2}$ in. PATEN, Dia. 5 in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand , London, 1705; 4, maker's mark, , dotted punch (William Gibson).

Inscription on each:

Anna Regina

The same marks and inscription are on the chalice and paten at S. Mary's, Burlington, and S. Peter's, Perth Amboy. The "Vestery Book" records that the vessels were presented by the Queen, in 1713.

PATEN, Dia. 7 in. No mark (weight "10 oz. 14 pwts.").

Inscription:

<i>Given to Trinity Church in Oxford</i>		
<i>Mr Mic^hall B^ooth gave of</i>	<i>oz</i>	<i>wt</i>
<i>this Silver in A Cupp</i>	<i>5</i>	<i>10</i>
<i>Do^r Samu^{el}l Monckton</i>	<i>3</i>	<i>0</i>
<i>Mr Th^o Tref^s</i>	<i>1</i>	<i>0</i>
	<i>s</i>	<i>d</i>
<i>Mr Jo^h Humphreys Last^r</i>	<i>16</i>	<i>1½</i>
	<i>s</i>	<i>d</i>
<i>Mr Phil Syng Goldsmith</i>	<i>5</i>	<i>0</i>
<i>29th March 1715</i>		

There were close relations between Trinity Church, Oxford, and Christ Church, Philadelphia. The paten is recorded as a gift from the latter church, and was probably made by Philip Syng, of Philadelphia; see chapter on silversmiths.

GLORIA DEI (Old Swedes' Church).

The present church building was dedicated 1700; it stands in that part of Philadelphia formerly known as *Wicacoa*.

TANKARD, H. $7\frac{1}{2}$ in. One mark, I R.

A similar mark is on plate at S. Michael's, Bristol, R. I., dated 1734.

TRINITY CHURCH—Continued

Inscription:

*The Gift of M^{rs} E Vanderspiegle
To the Swedish Lutheran Church
at Wicaco Anno Domini 1773*

On back of handle, ^R
A * M.

The communion silver was the united gift of Magdalene Robeson, eldest daughter of the Rev. Andreas Rudman, first pastor, and Elizabeth Vanderspiegle, his granddaughter, in 1773.

CHALICE SPOON. One mark, **W D**.

Delaware.

LEWES.

S. PETER'S CHURCH.



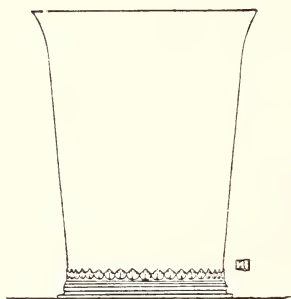
FLAGON, H. 10 in. CHALICE, H. 9 in. PATEN,
Dia. 10½ in. Mark on flagon, **I DAVID**; on

S. PETER'S CHURCH—Continued

paten, **I D** (John David, Philadelphia). None on chalice.

Inscription on each piece :

THE GIFT OF THE HONBLE JOHN PENN ESQRE TO ST
PETER'S CHURCH AT LEWIS TOWN JUNE 10TH 1773.



APPOQUINIMINK

(Middletown).

S. ANNE'S CHURCH.

BEAKER, H. 6 in. One mark,
I N, the **N** reversed.

NEWCASTLE.

IMMANUEL CHURCH.

TANKARD, H. 7 in. CHALICE, 6½ in. One mark,
S S.

This mark is on the baptismal bason at S. George's, Hempstead, dated 1735, and on a flagon at Perth Amboy.

WILMINGTON (Christina).

TRINITY CHURCH (The Old Swedes).

CHALICE, H. 9½ in. PATEN, Dia. 6 in. PYX (or bread-box), oval, 3¾ in. x 3 in. x 1½ in. deep.

Marks :—On chalice, **C B**; on pyx, **C B**, a character similar to the Court-hand **A**, and **H N**, shaped shield.

Inscription on bowl of chalice :

*Tag och drick: thetta är min blod
Fahln' Bergslags Schenck til H-Trefald-
Hirkiopo China i Pensylvaniens
Åbo 1718. Chfesor och Bergmästare
Herr Anders Swab.*

TRINITY CHURCH—Continued

On the six "buttons" of knop :

S. M. J. V. P. J.

On the under side of foot of chalice :

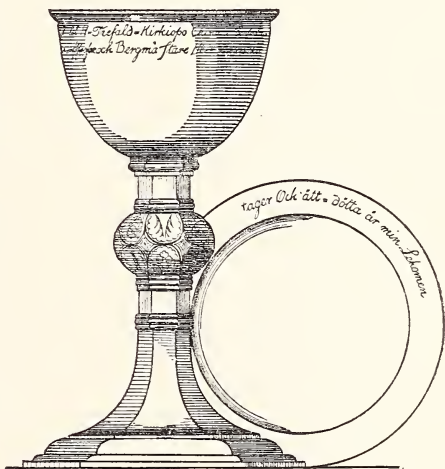
*H. Erich Björck-L. Fahlun' Fordom Wid
China in Pensylvanien.*

On rim of paten :

tager Och ätt-dötta är min Lekomens.

The inscription on cover of pyx is modern.

The Rev. Eric Bjork, through whose exertions the church was built, and pastor of the congregation from 1696 to 1714, was recalled to Sweden by the famous Charles XII. in 1713, and appointed pastor of the church in Fahlun and provost of the district, where he lived till his death, in 1740. Fahlun, a town in Dalecarlia, is celebrated for its copper mines, but they are not so productive as formerly. Translated, the inscriptions read—



On chalice:

Take and drink, this is my blood.

Gift of the Mining Company of Fahlun to Holy Trinity Church at Christina, in Pennsylvania, A. D. 1718.

Assessor and Mine Master, Andrew Swab.

Magister Eric Bjork, Pastor of Fahlun, formerly at Christina, in Pennsylvania.

On paten :

Take and eat, this is my body.

Maryland.

ANNAPOLIS.

S. ANNE'S PARISH.

FLAGON, H. 11½ in. CHALICE, H. 9¾ in. PATEN, Dia. 5¾ in. PATEN, Dia. 7½ in. ALMS BASON, Dia. 11½ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Black-letter **s**, London, 1695; 4, maker's mark, **F G**, pellet below, shaped shield (Francis Garthorne). All engraved with the Royal arms between the initials **W. R.**

ANNE ARUNDEL COUNTY.

S. JAMES' PARISH (c. 1692).

CHALICE, H. 8¾ in. PATEN, Dia. 5¼ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand **ϕ**, London, 1702; 4, maker's mark, **T i**, mullet above and below, plain shield (Robert Timbrell).

Inscription:

St. James' Parish, 1704.

ALMS BASON, Dia. 11 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Roman capital **I**, London, 1724; 4, **S W**, mitre above, in a hexagon. The centre is engraved with the sacred monogram and emblems as at S. John's, Lunenburg.

Around the rim is the inscription:

*Every man accordeth as he purposeth in his heart,
so let him give; not grudgingly, or of necessity;
for God loveth a cheerful giver. Verse 7 of 2 Cor-
inthians, chap. ix.*

S. JAMES' PARISH—Continued

Underneath, around the rim, is the inscription :

*The gift of y^e Reverend M^r Henry Hall
y^e first Rector of St. James's Parish in
Ann Arundell County in Maryland for y^e
perpetuall use of y^e said church at y^e Offertory
Anno Christi 1723.*

In the centre :

*Who feedeth a flock, and eateth not of y^e milk
of y^e Flock. 1 Cor. ix & 7th.*

BAPTISMAL BASON, Dia. 9 in., H. 4½ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Roman q, London, 1751; 4, maker's mark, **DH.**, fleur-de-lis above, shaped shield.

Inscription :

Ex dono Guilielmi Lock Armigeri B.D. 1732.

Around the rim in Greek : last part of verse 5 of S. John iii.

These vessels are mentioned in the church inventories of 1748 and 1752, when they were placed in the care of the vestry. Among the articles on the list of 1752 was a flagon, which has disappeared. When the rectory was burned, February 8, 1900, the silver was "lost, badly broken or burnt."

BALTIMORE COUNTY.

S. THOMAS' PARISH.

CUP, two-handled. PATEN. One mark, **G.L.** On the handles of the cup, engraved S*T.

The silver was bought in 1773, the treasurer's book having this entry :

"Sepr. 4. Paid Gabriel Liwin for making Silver
1773. Plate and cup for the communion £26 14 9"

CALVERT COUNTY.

CHRIST CHURCH PARISH.

TWO CHALICES, H. $5\frac{1}{4}$ in. PATEN, Dia. $7\frac{3}{4}$ in., standing on three ball feet. Four marks:—1, (?) in an octagon; 2, Roman C; 3, head; 4, maker's mark, **H. WILSON** (Philadelphia?).

Inscription:

Christ Church, Calvert.
1819.

CECIL COUNTY.

NORTH ELK PARISH.

CHALICE, H. $8\frac{5}{8}$ in. PATEN, Dia. $5\frac{3}{8}$ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Roman capital B, London, 1717; 4, maker's mark, **FO**, mitre above, mullet below, shaped shield (Thomas Folkingham). The inscription is illegible.

DORCHESTER COUNTY.

GREAT CHOPTANK PARISH.

TANKARD, H. 5 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Roman g, London, 1742; 4, maker's mark, **G F** (Thomas Farren).

Inscription:

The Gift of Henry Crippe
to Cambridge Church 1743.

CHALICE, H. 6 in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Roman capital A, London, 1716; 4, maker's mark (indistinct).

GREAT CHOPTANK PARISH—Continued

Inscription :

For the Church in Great Choptank Parish.

CHALICE, H. 7 in. Four marks :—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter **M**, London, 1767; 4, maker's mark (indistinct), **E C** (?).

Inscription :

For the Church in Great Choptank Parish.

PATEN, Dia. 6½ in. One mark, **S.K** (Samuel Kirk, Baltimore).

Inscription :

Christ Church Cambridge Md. 1840.

SALVER, standing on four feet, Dia. 10 in. Four marks :—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter capital **C**, London, 1760; 4, maker's mark, **E C**. The monogram E.M.E. is engraved in the centre.

KENT COUNTY.

S. PAUL'S PARISH.

CHALICE, H. 6 in. PATEN, Dia. 6 in. Four marks :—1, Lion passant; 2, Leopard's head crowned; 3 and 4, indistinct.

Inscription :

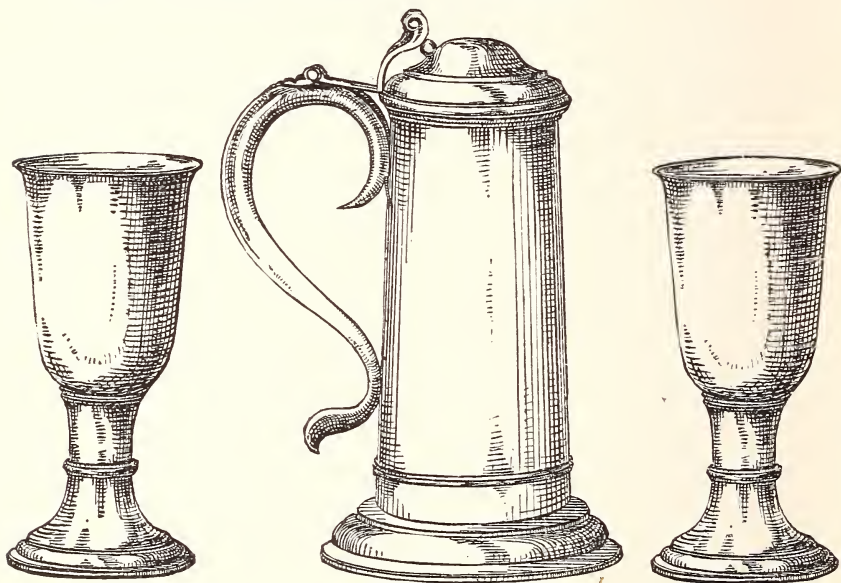
*The Gift of C.S. to St. Paule's Parish on
ye North side Chefter.*

From the church records we learn that “ 1699, April ye 9th, Maj. Thomas Smyth doth present ye Parifh of St. Paule's, on the North side of Chefter River, as a gift, one Callice of silver and one plate of silver.”

PRINCE GEORGE'S COUNTY

HYATTSVILLE PRESBYTERIAN CHURCH.

FLAGON, H. 12 in. Two CHALICES, H. 9 in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand , London, 1707; 4, maker's mark, , monogram (Matt. E. Lofthouse).



This service at one time belonged to the old church at Patuxent, or Upper Marlboro. It was probably presented by Colonel Ninian Beall, who gave the ground upon which the church stood. He was one of the earliest Presbyterian elders in the country, his name occurring in the Colonial records as early as January, 1667.

The patens have long since disappeared.

QUEEN ANNE COUNTY.

S. PAUL'S PARISH (1692).

FLAGON, H. 10½ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Roman capital D, London,

S. PAUL'S PARISH—Continued

1719; 4, maker's mark, **h i**, in a circle, mullet above, pellet below (Robert Hill).

Inscription:

The Gift of Colonel John Hawkins 1717.

CHALICE, H. 9 in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Roman capital A, London, 1716; 4, maker's mark, **W · I** (?).

Inscription:

*The Gift of Collonell John Hawkins
of Chester River in Maryland 1716.*

PATEN, Dia. 9½ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Roman capital D, London, 1719; 4, maker's mark, **M A**, crown above, fleur-de-lis below, shaped shield (Samuel Margas).

Inscription:

The Gift of Ernalt Hawkins.

The records of the parish, under date of January 30, 1721, mention the gift of a silver chalice and flagon from Major John Hawkins, high sheriff, 1703. The flagon has the date-letter for 1719, with the date of the gift, 1717!

S. MARY'S COUNTY.

CHAPTICO, CHRIST CHURCH.

CHALICE, H. 9¾ in. PATEN, Dia. 5 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, old English **p**, London, 1692; 4, maker's mark, **I · K**.

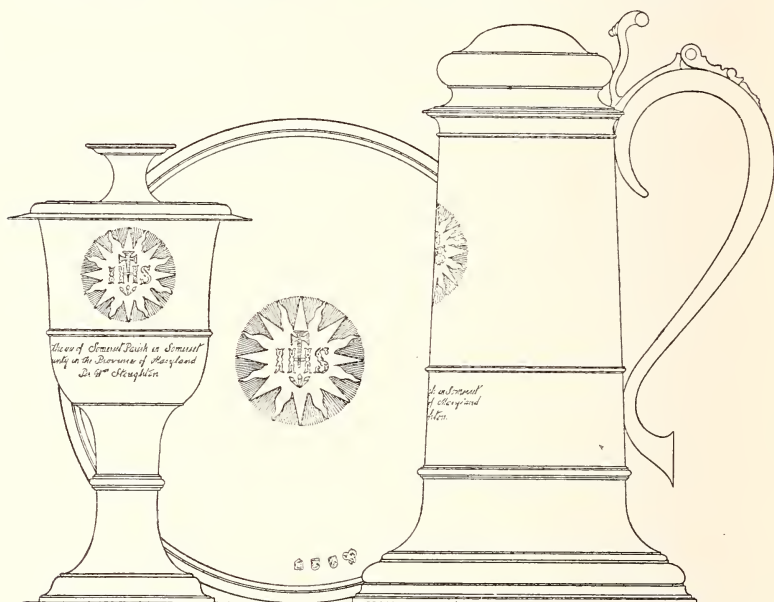
Inscription on chalice:

King & Queen Parish.

SOMERSET COUNTY.

SOMERSET PARISH.

FLAGON, H. 12 in. CHALICE, H. 8¼ in. PATEN, Dia. 5 in. PATEN, Dia. 10 in. Four marks:—1, Lion's head erased; 2, Britannia, 3, Roman capital



D, London, 1719; 4, maker's mark, **W A**, mitre above, in a trefoil. All engraved with the sacred monogram and emblems, within rays, and the inscription:

*For the use of Somerset Parish in Somerset
County in the Province of Maryland
Per Wm. Stoughton.*

S. Andrew's Church, the oldest now standing in Somerset County (the parish church was destroyed by fire), was built in 1771 as a Chapel of Ease; its communion silver is the only relic of one of the most prosperous parishes of the Province.

TALBOT COUNTY.

S. MICHAEL'S PARISH.

FLAGON, H. 11½ in. CHALICE, H. 9¼ in. PATEN, Dia. 6¼ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand **P**, London, 1710; 4, maker's mark, **W**, crowned, fleur-de-lis below, shaped shield (John Read).

Inscription on flagon:

The gift of Bery Beck

On bowl of chalice and foot of paten:

St. Michael's Parish.

WICOMICO COUNTY.

SALISBURY PARISH, S. PETER'S CHURCH.

CHALICE, H. 9¾ in. PATEN, Dia. 5 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Roman q, London, 1751; 4, maker's mark, **W** · **S** (Wm. Shaw and Wm. Priest).

P

The paten is engraved with the sacred monogram and emblems, within rays; the inscription around bowl of chalice reads:

*For the Use of Stepney Parish in
Somerset County 1752*

Massachusetts.

BOSTON.

THE FIRST CHURCH.

THIS society was founded 1630, John Winthrop, the first Governor of Massachusetts, being one of



*The Gift of the Hon^{ble} William Dummer
to the first Church in Boston. 1726*

its originators. In 1632 was built the first edifice which was ever reared for public worship in the town of Boston. In 1808 the society moved to the fourth spot and its fifth house, the present house of worship being dedicated December 10th, 1867.

FLAGON, H. 13 in. One mark, **I E**, crowned, fleur-de-lis below, shaped shield. Engraved with crest in an ornamental cartouche.

The gift of Lieutenant Governor Dummer.

FLAGON, H. 13 in. One mark, **S. BARTLETT**.
Inscription :

*The Gift
of
Deacon Thomas Waite
to
The First Church of Christ
in
Boston
May 15th 1775.*



STANDING-CUP (1610), CHALICE (1639); THE FIRST CHURCH, BOSTON.



(1659) THE FIRST CHURCH, BOSTON (P. 194).



THE FIRST CHURCH,
BOSTON (P. 195).



(1711) DUTCH REFORMED
CHURCH, KINGSTON (P. 169).

BEAKERS.

THE FIRST CHURCH—Continued

Standing CUP, H. 12 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Lombardic **R**, with external cusps, London, 1610; 4, maker's mark, **T C**, three pellets above, shaped shield. This mark is much worn.

The bowl of the cup is tapering; on the upper part are three cartouches, chased with sea-monsters, between conventional fruit and foliage, with similar work between bands below; the baluster stem originally had three scroll brackets at the knop, but two are now broken away, and only their termination left; the foot is bell shaped, chased with vines. The cover is wanting.

Cups of this form are in use as chalices in many churches in England and Scotland; that at S. Mary's, Ambleside, Carlisle, has been previously described. The same maker's mark is found on standing cups with spire covers at Corby, Northants, 1601; Trinity Hall, Cambridge: "Bishop Barlow" cup, 1609; and at Hadley, Middlesex, 1610. The cartouches on the ewer and salver at Sidney Sussex College, Cambridge, 1607, have similar designs.

Inscription around rim:

*The Gift of Governor Jno Winthrop to ye
it Church in Boston.*

CHALICE, H. 9 in., on tall baluster stem. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Italic *i*; London, 1626; 4, maker's mark, **T F**, in monogram, plain shield.

Engraved on bowl, ^H
A E.

CHALICE, H. 7¼ in. Wine-glass shape. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Court-hand **A**, London, 1638; 4, maker's mark, **I C**, between two pellets, heart-shaped shield.

Engraved on bowl, ^F
W P.

CHALICE, H. 9½ in. Four marks:—1, Lion pas

THE FIRST CHURCH—Continued

sant; 2, Leopard's head crowned; 3, Court-hand **B**, London, 1639; 4, maker's mark, **T G**, pellet below, shaped shield.

Inscription:

*The Gift of a Friend I * H*

On bowl, ^T
B C.

CHALICE, H. 8 in. One mark, **I · D**, pellet between, fleur-de-lis below, heart-shaped shield.

Inscription:

Ex dono A D Se Tes^m I A

Three CHALICES, H. 8½ in. Two marks:—1, **I H**, seeded rose below, heart-shaped shield; 2, **R S**, mullet above, shaped shield (John Hull and Robert Sanderson).

Inscription:

The Gift of Jno Oxenbridg,

Pastor of the First Church 1670. d. 1674.

CHALICE, H. 8½ in. Two marks, as above—the seeded rose above **I H**.

Inscription:

*The Gift of A Friend R * H*

On bowl, ^T
B C. On foot, 1661.

CHALICE, H. 8 in., baluster stem. Two marks, as last.

Inscription:

*The Gift of A Friend T * C*

THE FIRST CHURCH—Continued

On back, B ^T C.

CHALICE, H. $5\frac{3}{4}$ in. Two marks, as last. En-
graved on bowl, ^{* H *} G * H *; on foot, ^F R E.

CHALICE, H. $7\frac{1}{2}$ in., baluster stem. One mark,
I D, fleur-de-lis below, heart-shaped shield.

Inscription :

*The gift of James Everill
to the first Church Boston
1705.*

Three CHALICES, H. 9 in., baluster stems. One
mark, I D, fleur-de-lis below, heart-shaped shield.

Inscription :

*The Gift of Elder Joseph Bridgham
to the first church in Boston
1708*

Two CHALICES, H. $8\frac{1}{2}$ in. One mark, D·H. En-
graved with coat of arms, and inscription :

The Gift of
MRS LYDIA HANCOCK
*to the first church
of Christ in*
BOSTON
Sept 4 1773

Mrs. Lydia Hancock, widow of Thomas, uncle of the governor. Thomas Hancock served his apprenticeship with Daniel HENCHMAN, the bookseller, Deacon of the Old South Church, 42 years, and publisher of the first Bible printed in the English language in America, and afterward married his daughter and heiress, Lydia. She, Lydia Hancock, gave an estate to the Brattle Street Church in 1765, for a parsonage.

THE FIRST CHURCH—Continued



This beautiful engraving is evidently the work of Nathaniel Hurd, the maker being most probably his brother-in-law, Daniel Henchman.

CHALICE, H. 7 in. One mark, **B S**.

Inscription: *The Gift of I S*

TANKARD. One mark, **I D**, fleur-de-lis below, heart-shaped shield.

Inscription:

*The Gift of Saml More to y^e first
church in Boston 1717*

On back of handle, ^W
B * S

TANKARD. One mark, **B H**, crescents below, shaped shield.

Inscription:

*The Gift of Saml More
to the first church
in Boston*

THE FIRST CHURCH—Continued

TANKARD. One mark, **I C**, fleur-de-lis below, heart-shaped shield.

Inscription :

*The Gift of
Madam Eliz Welsteed
to the First Church of
Christ in BOSTON
1752*

On back of handle, ^W
W · E ·

TANKARD. One mark, **I E**, crowned, fleur-de-lis below, shaped shield.

Inscription :

*The Gift
of
Nathaniel Walston Esq
To
the first
Church of Christ
in
BOSTON
1775*

On back of handle, ^B
N H ·

CUP. One mark, **W. P.**

Inscription :

*The Gift of John Gorland
to the first Church of Christ
in Boston for the use of
the Table.
1717*

THE FIRST CHURCH—Continued

Two MUGS. One mark, **I HURD**. Engraved with coat of arms and inscription :



*The Gift of Deacon Jonathan Williams
to the first Church of Christ in BOSTON
at his Decease March 27 1737*

MUG. One mark, **REVERE**.

BEAKER. Two marks, **I H** and **R S**, as before on the chalices (John Hull and Robert Sanderson). A broad band of granulated ornament surrounds the beaker, a plain shield being left below the rim,

T
on which is pounced, B * C.

1659

BEAKER, as the previous one. One mark, **I H**, seeded rose above (John Hull) ^TB * C on shield, no date.

Three BEAKERS, H. 7 in. One mark, **I E**, crowned, fleur-de-lis below, shaped shield. Engraved ^TO C.

THE FIRST CHURCH—Continued

BEAKER, H. 7 in. Three marks:—1. three saltire crosses, one above the other, crowned, mark of the City of Amsterdam ; 2, I G, seeded rose below ; 3, F in an oval punch.

The beaker is richly engraved with foliage, fruit and birds ; below the top it is surrounded by a band of ornament, three times interlaced in hour-glass curves.

The initials ^S
R E are on under side.

Four ALMS BASONS, Dia. 13 in. One mark, REVERE.

Inscription :

*Given by SUVIAH THAYER in testimony of
her respect for the FIRST CHURCH OF CHRIST in
BOSTON A. D. 1796.*

BAPTISMAL BASON, Dia. 13½ in. One mark, I HURD. Engraved with coat of arms (Byfield).



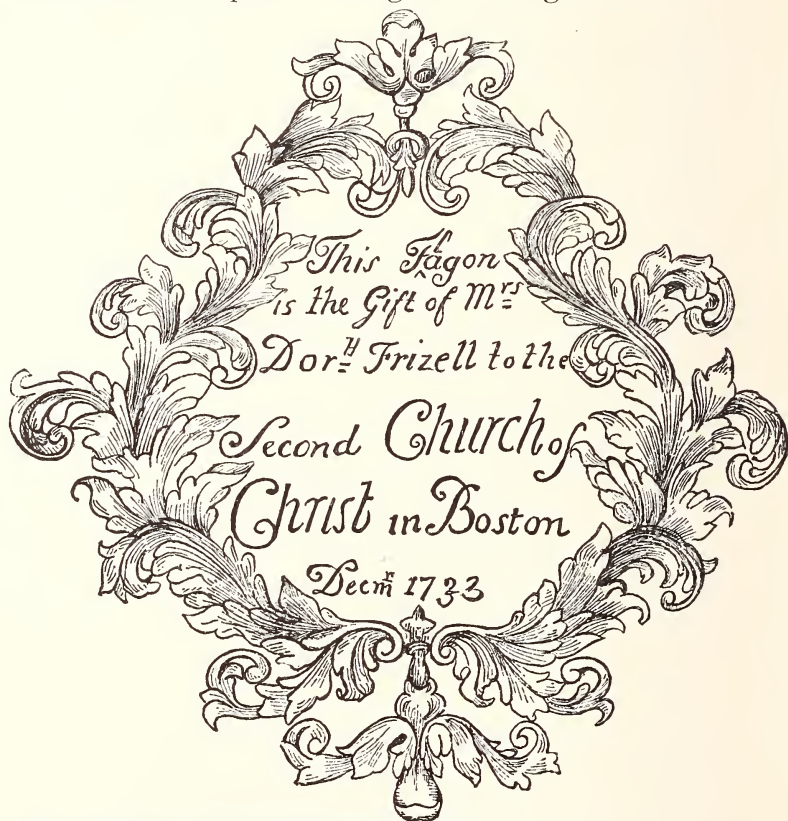
TWO SPOONS, rat-tail. One mark, I E, in lobed escutcheon.

Engraved, ^T
O C, on lobed ends.

THE SECOND CHURCH.

THIS church, established in 1650, was burnt during the ministry of Increase Mather, in 1676, being rebuilt the following year. It was demolished by order of General Howe, December, 1775. On the evacuation, 1776, the parishioners joined the New Brick Church, and a formal union was effected, 1779, under the corporate name of The Second Church.

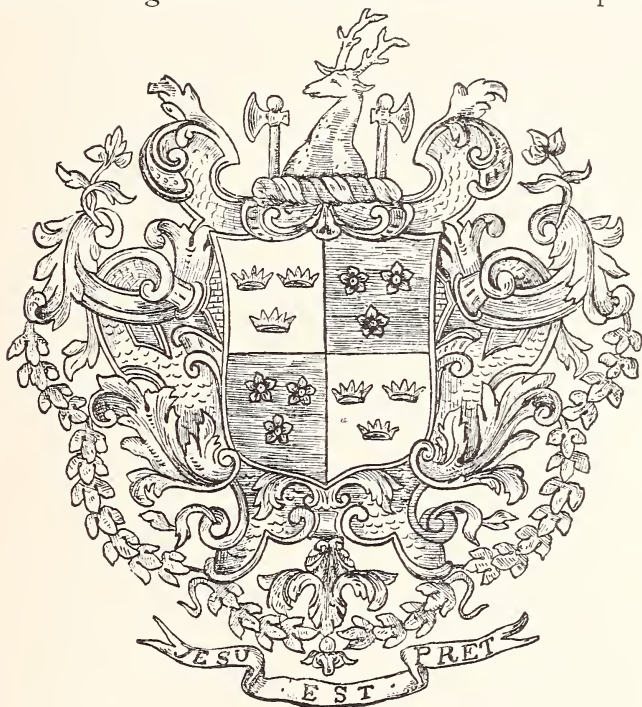
FLAGON, H. 13 in. Two marks, **S B** in circle, and **S: Burrill** in plain oblong. It is engraved:



Mrs. Frizell was the widow of John Frizell.

THE SECOND CHURCH—Continued

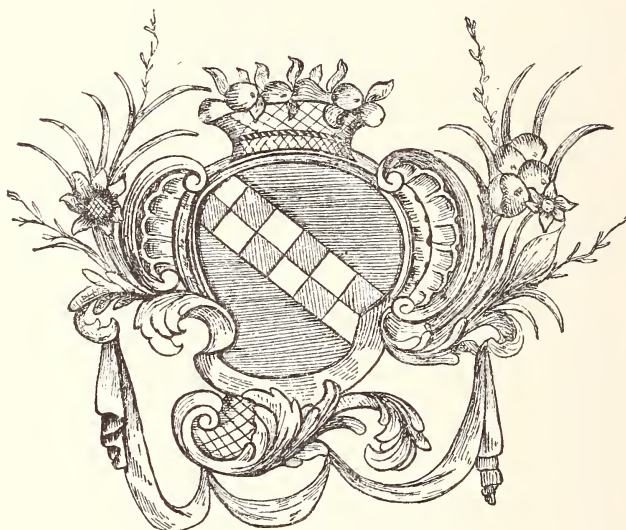
FLAGON, H. 13 in. One mark, I B, crowned, pellet below, plain shield. On the side opposite the handle is engraved a coat of arms and inscription.



THE SECOND CHURCH—Continued

John Frizell, a wealthy merchant, and one of the most generous benefactors of his time, was one of the few men who kept a carriage, and the first brick stable in Boston was the one he built on Moon Street. ("Rambles in Old Boston," Porter.)

FLAGON, H. 13 in. One mark, **BRIDGE**. Engraved with coat of arms and inscription :



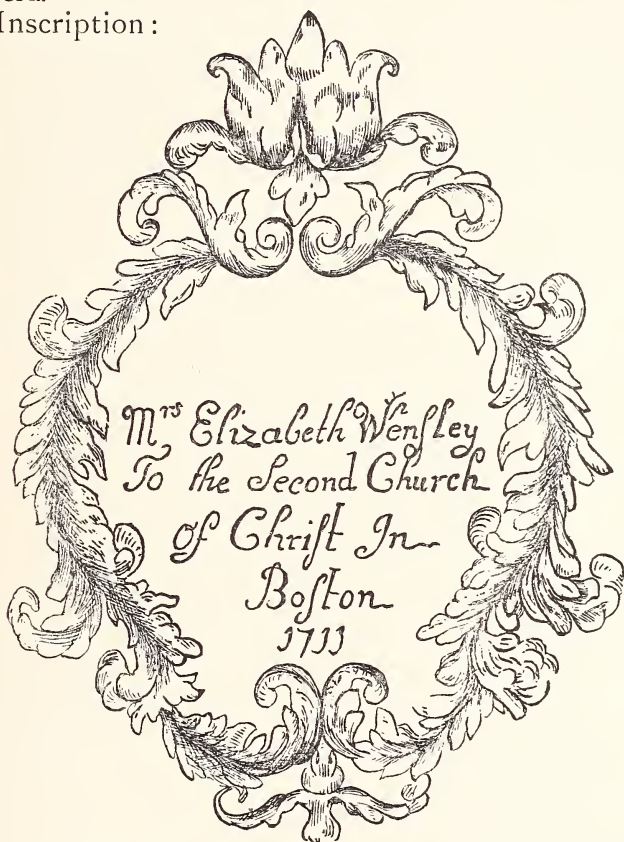
*The Rev. M^r. Welsteed Pastor of this
Church order'd on his Death bed this flaggon
to be given as a token of the Tender affection
he bear towards us 1753—*

William Welsteed was pastor of the New Brick Church from 1728 to 1753. He married a sister of Governor Hutchinson. William Waldron was the first pastor, 1722-1727.

THE SECOND CHURCH—Continued

FLAGON, H. 13 in. One mark, P O, heart-shaped shield.

Inscription :



TANKARD, H. 6 in. One mark, I: Potwine.

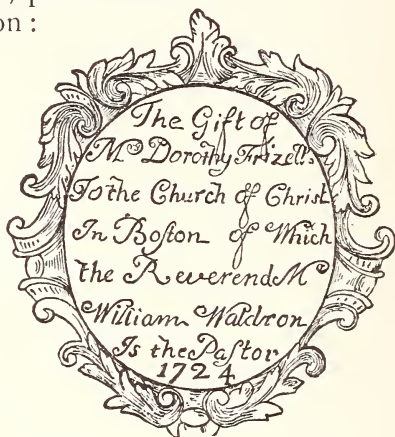
Inscription :

The Gift of
Wadm Sarah Welsted
to the New Brick Church
1775

THE SECOND CHURCH—Continued

TANKARD, H. 6 in. One mark, **I B**, crowned, pellet below, plain shield.

Inscription:



TANKARD. One mark, **T T**.

CUP, two-handled. One mark, **I R**, crowned, shaped shield.

Inscription:

*Given by Nathaniel Loring
to the New Brick Church
1723/4*

CUP, two-handled. One mark, **I R**, crowned, pellet below, plain shield.

Inscription:

*Given by W L
to the New Brick Church 1723/4*

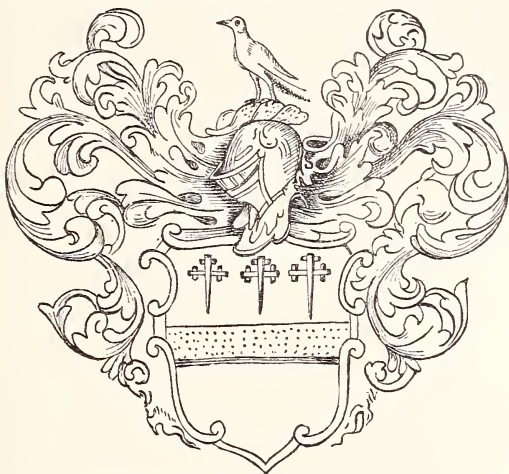
CUP, two-handled. One mark, **I G**, crowned, quatrefoil below, plain shield; the date, 1731, is scratched underneath.

Two CUPS, two-handled. Marked **G H**, crowned, pellet beneath, plain shield.

CUP, two-handled. One mark, **HURD**.

THE SECOND CHURCH—Continued

CUP, two-handled. One mark, **I G**, as before. Engraved with coat of arms and inscription:



*A Friend's Gift to the
Worth Brick Church 1730*

Mr. R. C. Lichtenstein finds the arms to be those of Walter Goodridge, and this is probably correct. He was baptized at the Second Church, July, 1701. ("History of Second Church," Robbins.)

ALMS BASON, Dia. 15 in. One mark, **E W**, fleur-de-lis below, shaped shield. A coat of arms is engraved on rim.



Possibly presented by John Foster, an opulent merchant, a parishioner and warm supporter of Dr. Increase Mather.

THE SECOND CHURCH—Continued

TWO ALMS BASONS. Marked **E W**, as before, and each engraved with the same coat of arms on rim.



Inscription on back of one:

*The Gift of
Edward Hutchinson
To the Second Church in Boston May 1711*

On back of the other:

*The Gift of
Thomas Hutchinson
To the Second Church in Boston May 1711*

The uncle and father of Governor Hutchinson.

BAPTISMAL BASON. Marked **E W**, as before. Engraved with coat of arms on rim, and on the under side surrounding rim, this inscription:

*Hoc Lavacrum Septentrionali in Bostonio
Ecclesiæ adusum S. S. Baptismi
dedicatum est per Adamum Winthrop
adortum primi sui Filii qui baptizatus est
18 Aug: 1706*

THE SECOND CHURCH—Continued



In the pedigree of the Winthrops occurs this passage (Adam Winthrop writing of his son Adam, b. 1706): "Baptized at the North Church, by Cotton Mather, in a silver bason, then dedicated by me to the Church."

Six BEAKERS, H. $5\frac{1}{4}$ in. One mark, **W H.**

Two SPOONS, rat-tail, pierced for strainers. One mark on each, **P R** (Paul Revere?).

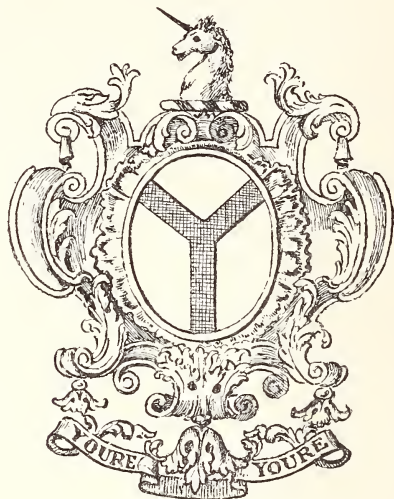
In a list of "Legacies and Donations to the Second Church" (Robbins' "History"), "Dame Dorothy Saltonstall left by her will fifty pounds for a flagon." This may have been among the plate sold at the time of the union with the New Brick Church.

THE OLD SOUTH, OR THIRD CHURCH.

THE Third Church in Boston was organized by a party of dissatisfied members of the First Church, who withdrew in 1669, and erected "a meeting-house of cedar, two stories high, with an imposing steeple." Here Benjamin Franklin was baptized, 1706. The present brick building was built 1730.

FLAGON. One mark, **W BURT.** Engraved with coat of arms.

THE OLD SOUTH, OR THIRD CHURCH—Continued



Inscription :

The Gift of
 NATHANIEL CUNNINGHAM ESQ^R
to the South CHURCH in
 BOSTON *Sept 18th*
1748

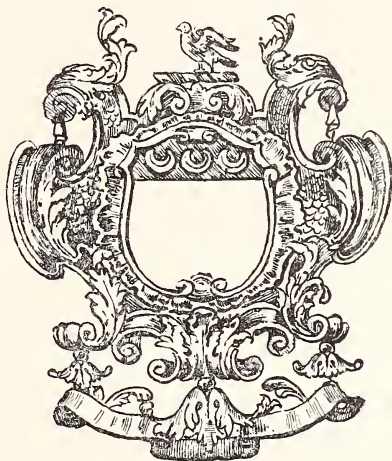
A man of large wealth, who died in London, 1748, and left by his will sixty ounces of silver to be made “into some proper vessel for the Communion Table.” (“Hist. Cat. of Old South.”)

FLAGON. One mark, **MOULTON.**

Inscription :

Bequeathed
 TO THE OLD SOUTH CHURCH
By their
 DEACON THE HON^{BLE} THOS. DAWES
January A. D. 1809.

THE OLD SOUTH, OR THIRD CHURCH—Continued
 FLAGON. One mark, **MINOTT**. Engraved with
 coat of arms.



Inscription :

THE GIFT OF
Mr JOHN SIMPSON of
Boston Merchant to the South Church
in said Town who died at sea July 12th
1764 on his return to his native Land.

Two FLAGONS. One mark, **MOULTON**. En-
 graved with coat of arms.

Phillips, a lion rampant, collared and chained, impaling; on a
 chevron, three broom sprigs, on a canton, a spear's-head embued
 (Bromfield). Crest, a lion rampant, collared and chained.

Inscription :

The Gift of
 THE HON^L WILLIAM PHILLIPS ESQ
to the South CHURCH in
 BOSTON
Jan'y 15 1804.

THE OLD SOUTH, OR THIRD CHURCH—Continued
FLAGON, H. 14 in. One mark, **FOSTER**.

Inscription: *The Gift of
Miss Mary Belknap
to the
Old South Church
in Boston May 10
1831.*

TANKARD, H. 7¼ in. One mark, **IC**, crowned,
animal below, shaped shield.

Inscription: *Ex dono S. Moore.*

Samuel Moore gave a tankard to "ye first church," 1717. The same mark is on two of the Old South beakers, and on a cup given by "Elias Parkman to ye New N^h Church."

TANKARD, H. 8½ in. One mark, **IE**, crowned,
fleur-de-lis below, shaped shield. Engraved with
the Sewall coat of arms.



Inscription:

Given to the South Church 1730
The same mark is on some First Church silver.

THE OLD SOUTH, OR THIRD CHURCH—Continued

TANKARD, H. $7\frac{1}{2}$ in. One mark, W Cowell.

Inscription :

*The Legacy
of M^{rs} Mary Ireland
to the Old South
Church Sept 25
1763*

The maker is referred to in "Annals of King's Chapel" :
"1728, May 7th, To Cash p^d Wm. Cowell for Mr. Wats' plate,
£25.05.10."

CHALICE, H. $7\frac{3}{4}$ in., chased and gilt. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Lombardic **K**, with external cusps, London, 1607; 4, maker's mark, **C·B**, pellet between, small rose, or a mullet below, plain shield.

CHALICE, H. 8 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, date-letter, indistinct; 4, maker's mark, **M**, mullet below, heart-shaped shield.

This mark is found on a chalice and paten at Martin's Brandon, Virginia (1659).

Inscription :

The Gift of H & Senior

CHALICE, H. 7 in. Two marks, **I H**, seeded rose above, **R S**, mullet above (John Hull and Robert Sanderson), as on First Church plate.

CHALICE, H. $7\frac{1}{2}$ in. One mark, **I D**, fleur-de-lis below, heart-shaped shield.

Inscription :

The Gift of a friend W D

CHALICE, H. $8\frac{1}{4}$ in. One mark, **I D**, as before.

THE OLD SOUTH, OR THIRD CHURCH—Continued

CHALICE, H. 10 in., beautifully chased, on baluster stem, Roman shape. Three marks (much worn): —1, the letter A crowned, the mark of the Paris Farmer of duties (probably Julien Berthe, 1750–1756); 2, date-letter—crowned, Paris; 3, maker's mark, ^{A D}_R, crowned, two crossed palms between. (Alexandre de Roussy?)

Inscription:

*The Gift of M^r Anthony Bracket to the
South Church in Boston 1758.*

CHALICE, H. 10 in., baluster stem. One mark, REVERE.

Inscription:

*The Gift of the Poev^d
M^r Thos Prince to the
South Church in Boston,
who was ordained Pastor of said
Church Oct. 7th 1718 & died
Oct. 22. 1758 EAG 72*

BEAKER, H. 4¼ in. Two marks, I H and R S (John Hull and Robert Sanderson), as on the First Church chalices, given by John Oxenbridg.

BEAKER, H. 4¼ in. One mark, I C, crowned, animal below, shaped shield, as on tankard, "Ex dono S. More." The initials S C are scratched underneath.

BEAKER, H. 6 in. One mark, I C, as above.

Inscription:

Ex dono W^M_P to South Church

Scratched on bottom, 1715.

THE OLD SOUTH, OR THIRD CHURCH—Continued

BEAKER, H. $7\frac{1}{2}$ in., richly chased. Two marks : —1, a dagger, with four stars at the sides and a cross at the point, crowned ; mark of the City of Haarlem ; 2, Y date-letter. On one side is engraved a coat of arms—three crescents jessant, as many estoiles—Crest, an estoile of sixteen rays ; and the inscription :

Memento Martha Saffin

Obijt 11 Dec 78.

On the opposite side the inscription :

The Legacy of M^r Farr Collman.

To the Old South Church in Boston

1751

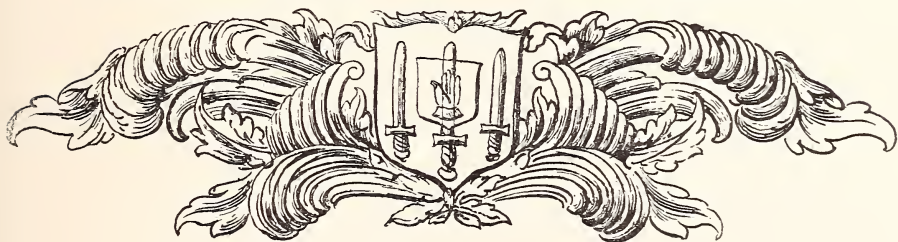
Martha Saffin was the daughter of Captain Thomas Willet, and the wife of John Saffin. ("Hist. Cat. of Old South.")

BEAKER, H. $5\frac{1}{2}$ in., richly chased. Two marks, indistinct.

Inscription :

*The Gift of the Rev^d Joseph Sewall D D
to the South Church in BOSTON who was
ordained Pastor of said Church Sept
16 1713 dec^d June 27 1769. Aet 81*

BAPTISMAL BASIN, Dia. $15\frac{1}{2}$ in. One mark, I C, fleur-de-lis below, heart-shaped shield. Engraved



THE OLD SOUTH, OR THIRD CHURCH—Continued

on rim with a coat of arms,* bearing the badge of a baronet—those of Clarke, Warwickshire, 1617.

Inscription :

*The Gift of Madam Mary Saltonstall.
to the South Church in Boston.*

Widow of William Clark; married Governor Saltonstall. "In 1723 Madame Mary Saltonstall, wife of Governor Saltonstall, gave £100 currency" to Harvard College. ("History of Harvard College," S. A. Elliot.)

In Wisner's "History of Old South Church" appears the following entry: "At a church meeting, April 5th, 1731, Whereas, the Hon. Colonel Fitch hath obligd this church with a new sett of Flaggons, voted, that three of the flaggons formerly used be given to the church in Hopkinton as a token of our brotherly respect and love." These have since been found to be of pewter.

KING'S CHAPEL.

THE original edifice was constructed in 1689. In 1749 the corner-stone of the present building was laid by Governor Shirley.

After the Revolution "the first Episcopal church in New England became the first Unitarian church in America."

† The ancient Communion Plate was the gift of the following Sovereigns : William and Mary, George II., George III. A portion of it was given by the church before the Revolution to other parishes of the Church of England, on receiving later royal gifts. But that which was carried away by the last royalist rector on the evacuation of Boston by the British troops in March, 1776, amounted to twenty-eight hundred ounces of silver.

Boston, August 5, 1781.

At a meeting of the proprietors of Chapel Church at the Vestry—
Present &c.

Whereas there was a large quantity of Plate, Damask & other

* This coat of arms appears on a tombstone in the Granary Burying Ground, Boston, to the memory of the Rev. Joseph Eckley, D.D., pastor of the Old South, 1779-1811.—"Heraldic Journal."

† "Annals of King's Chapel," Rev. H. W. Foote.

KING'S CHAPEL—Continued

Linnin Belongin to said Church, & deposetted in the care of the Revd Doctr Caner, & he the said Doctr Gowing of with the Refegees, & taking the Plate & Linnin with him, Therefore

Voted That the Church Wardens & Vestry be desired to Use their Endeavor to Ascertain the quantity & Value of said plate & linnin as near as may be, & lay in a Clame (in behalf of said Church) on the Estate of the Revd Henry Caner for the same—

To 3 Sett wrought Plate Vizt.

6 Flagons	}	Estimated at 2800 oz.
6 Cups		
4 large Basons		
6 Dishes		
2 Xtening Basons		
6 Salvers		
4 Tankards &c		

Dr. Caner's estate as an Absentee was settled in the Suffolk Probate Court, but the "demand not being well supported, agreeable to the Resolutions of this Common Wealth we have not allowed." "Suffolk Probate Files."

Dr. Caner took the plate into Canada. He writes: "Two Boxes of Church Plate & a Silver Christening Basin were left in the hands of the Rev. Dr. Breynton at Halifax." These were afterward disposed of in the Provinces by the Society for the Propagation of the Gospel. In its destitution and until Easter, 1798, the Table was furnished by loans of a Flagon from the Old South Church and a large Tankard from the widow of Gov. Hancock.

After the dissolution of the New North Church (founded 1714) its plate was sold by its last minister, Rev. William R. Alger, to Messrs. Bigelow, Kennard & Co. The firm sold nine pieces of this service as follows :

"Two tankards.—'New North Church, October 20, 1714,' to H. A. Whitney.

"A tankard.—'The gift of John Frizell unto the New Church of Christ, at the North End of Boston, 1718,' to Louis Cabot.

"A cup.—'Given by Mr. Samuel Barrett to the New North Church, 1723,' to Mrs. Samuel Cabot.

"A cup with two handles.—'The gift of Mr. Samuel Barrett to the New North Church of Christ in Boston, May 4, 1728,' to Mrs. Samuel Cabot.

"A tankard.—'The gift of Mr. John Harrod to the New North Church of Christ in Boston, 1729,' to Dr Robert W. Hooper.

KING'S CHAPEL—Continued

“A tankard.—‘The gift of Mrs. Abiel Pen Ruddock, *widow*, to the New North Church in Boston.’

“A large flagon.—‘Given by Elder Cheever, July 23, 1750.’

“A tankard, with the Hutchinson Arms in front.”

The last three pieces were purchased by Samuel Fales Dalton, who returned the Hutchinson Tankard to Rev. William Hutchinson Oliver, of Stapleford, Herts, England.

There were also four large “Pewter Platters,” which are now in the possession of the New England Historical and Genealogical Society.

The remaining pieces were sold to Mr. John F. Eliot at \$1.50 per ounce, and were subsequently presented to King's Chapel, at Easter, 1872.

The vessels now in the possession of the church are:

EWER or Flagon, H. 17 in. One mark, **REVERE**.

Inscription:

KING'S CHAPEL.
1798.

Two CUPS, two-handled, H. 5¾ in. One mark, **MOULTON**.

Inscription:

TO KING'S CHAPEL BOSTON
FROM MRS. CATHARINE COOLIDGE.

This maker's mark is on flagons presented to the Old South, 1804, 1809.

TWO CHALICES, H. 7 in. No mark. TWO PATENS, Dia. 6 in. One mark, **EW**, fleur-de-lis below, shaped shield.

Inscription:

FROM MADAM BULLFINCH
TO KING'S CHAPEL
1789.

BAPTISMAL BASON, Dia. 13 in. One mark, **REVERE**.

KING'S CHAPEL—Continued

Inscription :

KINGS CHAPEL

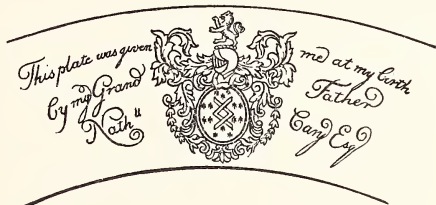
THE GIFT OF

Ebenezer Oliver Esq

1798

PLATE, Dia. 9 in. One mark, I D, fleur-de-lis below, heart-shaped shield.

Engraved with coat of arms and inscription on rim :



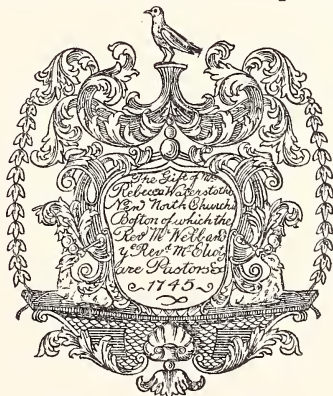
On under side :

KING'S CHAPEL

1798.

FLAGON, H. 13 in. One mark, **JOHN BURT.**

Engraved with crest and inscription :



KING'S CHAPEL—Continued

FLAGON, H. 13 in. One mark, I BRIDGE.

Inscription :



TANKARD, H. 7 in. One mark, I D, in circle (John Dixwell).

Inscription :

*Given By John Baker
to the new W C
1714*

TANKARD, H. 7 in. One mark, I D, as above.

Inscription :

*This belongs to the
New Worth Church*

On each of these flagons and tankards is the additional inscription:

*Given to Kings Chapel Boston
by a few Members of the Congregation
Easter 1872*

CUP, two-handled, H. 6 in. One mark, I D, as above.

Inscription :

*Ex dono G lyman
to ye New W C
Octor 20 1714*

KING'S CHAPEL—Continued

CUP, two-handled, H. 6 in. One mark, I D, as before.

Inscription :

New North Church Cup

1717

CUP, two-handled, H. 6 in. One mark, I D, as before.

Inscription :

This belongs to the

New North Church

The Gift of Elder John Dixwell

1717

Underneath :

Ex dono

J. D.

(John Dixwell. See chapter on silversmiths.)

CUP, two-handled, H. 6¼ in. No mark.

Inscription :

The Gift of Mr Joshua Cheever

To The New North Church In Boston

1727

“A merchant named Cheever, who was a ruling elder at one of the churches at the North End, who had been suspected of having concern in the smuggling trade.” (Shaw.)

CUP. No mark.

Inscription :

Given by Deacon Grants

To ye New North Church

1714

KING'S CHAPEL—Continued

CUP. No mark.

Inscription:

*Given by Deacon John Barretto
To ye New North Church
1714*

The two cups (1714) seem to have had covers.

CUP, H. 6 in. One mark, **I D**, as before.

Inscription:

*Ex dono W Loring
to the New W Church
1716*

CUP, H. 6 in. One mark, **I C**, crowned, animal below, shaped shield.

Inscription:

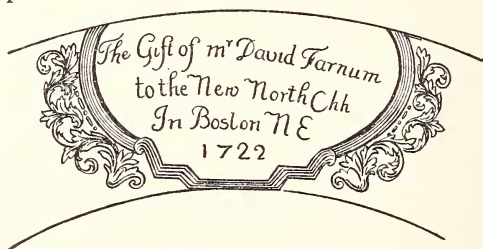
*Ex dono Elias Barhman to ye New Wh
Church*

The eight cups have each the additional inscription:

Kings Chapel Easter 1872

BAPTISMAL BASON, Dia. 13 in. One mark, **I D**, as before.

Inscription:



This bason has the additional inscription, as on the flagons and tankards.

KING'S CHAPEL—Continued

SPOON, ladle-shaped, pierced. One mark, EVANS.
Engraved 96. 96. 6., in monogram, and

Kings Chapel 1872

In the "Annals of King's Chapel" (Rev. H. W. Foote) are to be found many interesting items in the early records of the church:

"Recd of Mr. Robert Ratcliffe, twenty-two shillings in money, which was Given him By Capt John Goory towards buying of communion plate, and one shilling of Mrs. Wallett for the same use—in all 23s.

"THADDEUS MACKARTY.

"June 5th, 1689."

In June, 1695:

"pd Cross for makeing 2 ps plate	-	-	£ s. d.
			3.00.00."

"Boston, 1697.—Then Received of Mr. Myles too great silver Flagons, and one silver basen, and one sallver, and one boul, and one Civer, all of Sililver, which was given to the Church by the King and Queen, and brought over by Capt John Foye.

"Received by me, Giles Dyer, Church Warden."

"1698, Boston, Aprill.—Received of Giles Dyer and Mr. Savill Simpson, Late Church Wardens, too great Silver Flagons, and one bason, and too Sallvers, and too boules, and too Civers, all of silver ; . . . which was given by ye King and Queen.

"Reseved by me, JOHN INDECOTT."

"This silver plate was used in the church for about seventy years, when Governor Bernard [Hutchinson ?]* bringing over a new communion service, the gift of King George III. to the church, took away the older plate and gave it to other churches." Christ Church, Cambridge, and St. Paul's Church, Newburyport. 1728, May 7.

Octobr 14th 1730. Voted, That the Church Wardens wait on his Excellency the Govr and return him Thanks in behalf of the Church for Solliciting his Majesty for his Royal Bounty to Kings-Chapel ; and pay the contingent Charges, as by the acctt deliver'd to the Satisfaction of his Excellency.

* See Notes on Plate, Christ Church, Cambridge.

KING'S CHAPEL—Continued

1729.	[Part of Mr Thos. Sandford's acct]	£	s.	d.
Aprl 24.	To Cash paid ye Revd Roger Price, passage			
	Over - - - - -	20.	00.	00
Nov. 19.	To P. L. for a peice of Plate as pr Letter			
	9 July last - - - - -	10.	10.	00
Janry 13.	To charges of Packett, etca about ye Presen-			
	tation - - - - -	4.	09.	02

October 18th 1730, Voted that the Revd Mr Roger Price, Minister,
Wm Speakman, } Church wardens,
Job Lewis, }

Robt Auchmuty Esqr

Dr John Gibbins

Mr George Cradock

Mr John Checkley

be a Committee to write a letter to Coll Shute for the Plate that is now
in his hands that was given to Kings Chapel by his late Majesty King
George the first.

1731.

July 8.	To his Excellency Jonathan Belcher Esqr for			
	his charges in Procuring and bringing			
	plate, &c - - - - -	57.	04.	06

*On the 19th day of Aprill, 1733, an inventory of the Silver Plate
belonging to the church called Kings Chappel in Boston in New Eng-
land was taken by George Steuart and Mr George Stone, Church
Wardens, and Mr George Craddock one of the Vestrymen of the said
church.*

Impr Four Large Flaggons.

It three Chalices and their covers.

It one Bason.

It one Receiver.

It Two Servers.

BRATTLE STREET CHURCH (Founded 1699).

FLAGON, H. 12½ in. One mark, N M, crowned,
(?) below, shaped shield.

Inscription: *This belongs to
the Church in
Brattle Street*

1711.

Two CUPS, two-handled, with conical covers, H.
12 in. Bases filled; covering marks (?).

BRATTLE STREET CHURCH—Continued

Inscription on one :

PROPERTY
OF
BRATTLE STREET CHURCH
BOSTON.

On the other :

The GIFT of
M^r *William Johnston*
TO
BRATTLE STREET CHURCH
BOSTON,
1707.

LONG LANE (FEDERAL STREET) CHURCH (Founded 1730).

CHALICE, H. 8 $\frac{3}{8}$ in. No mark.

Inscription :

The Gift of
M^{rs} E. W. for the Use of the
PRESBITERIAN CHURCH
in Long Lane.
In Remembrance of God's wonderfull
mercies to Her in a strange Land.
BOSTON, 96. E. Decr ye 1 1730.

Probably Elizabeth, wife of John Nelson. He was imprisoned in Canada and France. Both died 1734.

CHALICE, H. 8 $\frac{3}{8}$ in. One mark, I. HURD.

Inscription :

A Gift to the
PRISBITERIAN CHURCH
in Long Lane
BOSTON MARCH ye, 1.
1731.

LONG LANE (FEDERAL STREET) CHURCH—Continued
BEAKER, H. 5½ in. One mark, **HURD.**

Inscription :

*The Gift of
M^r Brice and M^{rs} Ann Blair
For the Use of the presbyterian
Church in Long-Lane where of
The Rev^d M^r John Moorhead is
—Pastor—
in Gratitude to God for
His Goodness
to them and thiers in a strange
Land
BOSTON may 1 1744.
Set Deo Maxima Laus.*

Three BEAKERS, H. 5½ in. One mark, **RE-
VERE.**

Inscription on each :

*This Cup is
Generously Dedicated by the
Contributors for the Sole use & benefits
of the Presbyterian Church and
Congregation in Bury Street of
which the Rev^d M^r Moorhead is
Minister W-England 8br ye —
1753.*

Four ALMS BASONS, Dia. 10½ in. One mark,
FOSTER.

Inscription :

CHURCH IN FEDERAL STREET.

LONG LANE (FEDERAL STREET) CHURCH—Continued
ALMS BASON, Dia. 10½ in. One mark, B. C. Fro-
bisher.

Inscription :

*Presented by Artemas Ward
to the
Congregl. Church in Federal Street
May 1834.*

ALMS BASON, as above.

Inscription :

*Presented by John Davis,
May 1834.*

HOLLIS STREET CHURCH (Founded 1732).

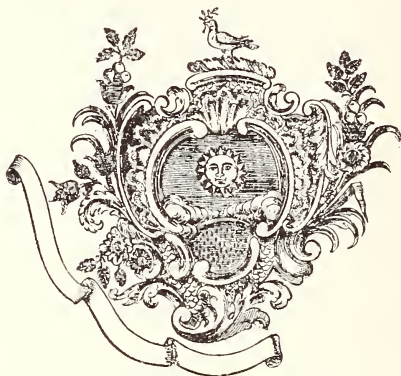
FLAGON, H. 13½ in. One mark, W. Cowell.
(as on tankard, Old South Church). Engraved
with coat of arms and inscription :



*Presented to the Church of CHRIST
in Hollis Street under the Pastoral care of
the Rev^d MATHER BYLES, D. D.
by the Honorable WILLIAM DUMMER Esqr.,
Late Lieut. Governor and Commander in
Chief of the Massachusetts,*

HOLLIS STREET CHURCH—Continued

FLAGON, H. $13\frac{3}{4}$ in. One mark, **REVERE**.
Engraved with coat of arms and inscription :



Humbly presented
to the Church of CHRIST in Hollis-Street
under the Pastoral care of
the Rev^d MATHER BYLES, D. D.
for the Communion Table
By ZACHARIAH JOHONNOT Esqr.
1773.

TWO OVAL BREAD DISHES. One mark, **I. SMITH**.
Inscription :

The Gift of Deacon
Thomas Hubbard
to the
Hollis Street Church
1842.

TWO CUPS, two-handled, H. 6 in. One mark,
MOULTON.

HOLLIS STREET CHURCH—Continued

Inscription :

*Presented
to the Church in Hollis street by
M^{rs} A. Fox daughter of the
late Deacon Thomas Bayley
Feby. 1st. 1813.*

Six CUPS, two-handled, H. 6½ in., with covers.
One mark, **T R**.

BOWL, two-handled. One mark, **H S**, rose above,
shaped escutcheon (Hull & Sanderson). The
legacy of Mrs. Silence Eliot.



On the under side is rudely engraved :

9th Sept 81 (1681).
I F
S B

BAPTISMAL BASON, Dia. 14½ in. One mark,
REVERE. Engraved with the Johonnot arms as

HOLLIS STREET CHURCH—Continued

on flagon, by the same maker, presented in 1773,
and the following inscription :

*Presented to the CHURCH of CHRIST in
Boston under the Pastoral Care of the
Rev^d MATHER BYLES, D. D.
by ZACHARIAH JOHONNOT Esqr.
Decr. 1761.*

WEST CHURCH—LYNDE STREET (Founded 1737).

TWO EWERS, H. 15 in. One mark, **CHURCHILL**.
Inscription :

*The
Property of the Church
at
West Boston.*

BAPTISMAL BASON, Dia. 12 in. One mark,
CHURCHILL.

Inscription :

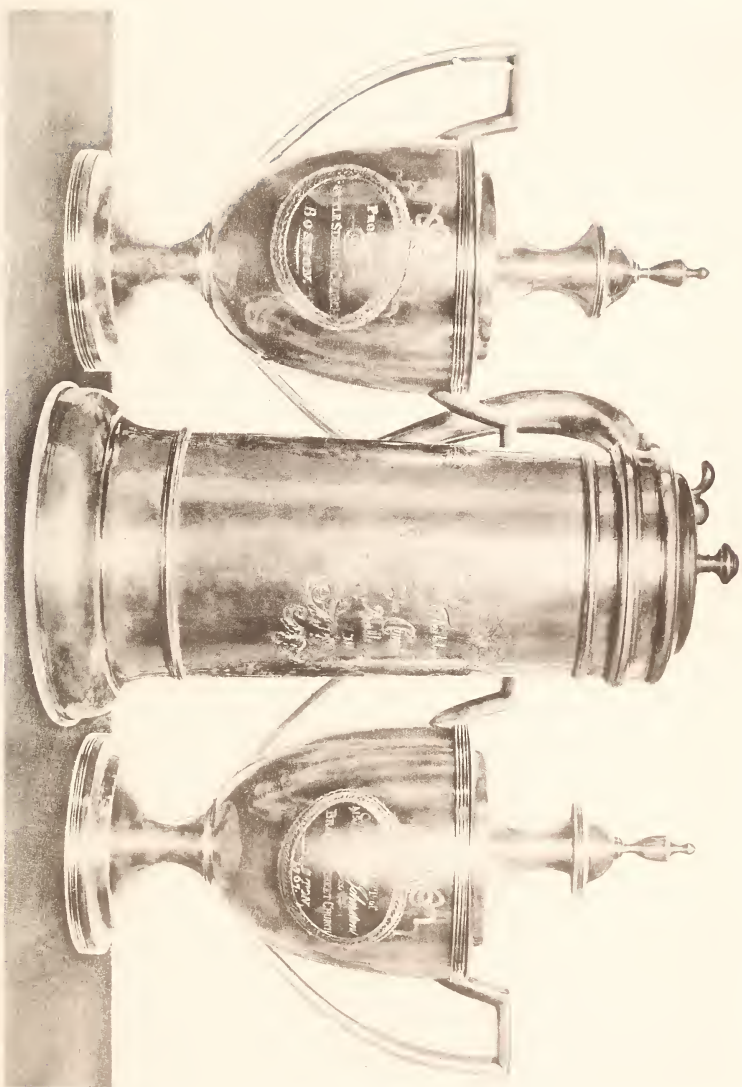
THE PROPERTY
OF THE CHURCH
AT WEST BOSTON,
1811.

CHALICE, H. 9 in. One mark, **L. CARY**.

Inscription :

*Presented by the Ladies of the West
Church Sept. 5th. 1824.*

CHALICE, H. 8 in. (see illustration). One mark,
S-E, crowned, fleur-de-lis below, shaped shield.



FLAGON (1711) AND CUPS (1707); BRATTLE STREET CHURCH, BOSTON.



CHALICES (C. 1737); WEST CHURCH, LYNDEN STREET, BOSTON.

WEST CHURCH—LYNDE STREET—Continued

Inscription :

*Belongs
To the Church
in Lynde Street
Boston.*

CHALICE, H. 8¼ in. (see illustration). No mark. Engraved with coat of arms, crusily three talbots heads erased. Crest, a talbot's head erased.

Inscription :

*A Gift
To the Church
in Lynde Street
Boston.*

“ This chalice was given to the church by Hugh Hall, whose arms are engraved on it.”

The silver is deposited in the Boston Museum of Fine Arts, labeled :

“ Silverware once owned by the ‘ West Church ’ on Lynde Street, Boston. Gift of The West Boston Society.”

PARK STREET CHURCH.

FLAGON, H. 15½ in. One mark, P. STACY.

Inscription :

PRESENTED TO PARK STREET CHURCH
BY
THOMAS MCCLURE & JECHONIAS THAYER
1819.

FLAGON, as above.

Inscription :

*The Property of Park Street Church
Presented March 1822.*

PARK STREET CHURCH—Continued

Six BEAKERS, H. $5\frac{3}{4}$ in. One mark, W H.

Inscription :

PRESENTED

TO

PARK STREET CHURCH

BY

WILLIAM LADD

1809.

The five others bear the same mark and date,
and were given by:

DANIEL BAXTER.

JOSIAH BUMSTEAD.

GEORGE J. HOMER.

WILLIAM THURSTON.

JOHN E. TYLER.

Six BEAKERS, H. $5\frac{1}{2}$ in. One mark, **BALDWIN
& JONES.**

Inscription :

PRESENTED

TO

PARK STREET CHURCH

BY

HASKELL & HALE

1819.

Four others bear the same mark and date, and
were given by:

NATHL. WILLIS.

JOHN C. PROCTOR.

DAVIS CHAMBERLAIN & OTHERS.

MAYNARD ELLISON & OTHERS.

One with the same mark and date is inscribed :

*The gift of
Hannah Haskins
to the Church in
Park Street
July 28, 1819.*

CHRIST CHURCH.

BUILT in 1723, this is the oldest church edifice now standing in Boston. It was an offshoot from King's Chapel and the second place of worship for members of the Church of England in the town.

MAY 15, 1727, "Voted that all the gold and silver which shall be put in the Contribution boxes be for the Future laid by to make plate for the Church's use." (Church Records in "Rambles in Old Boston.")

Out of this silver were possibly made :

TWO FLAGONS, H. 13 in. Two marks, **R·GREENE** and **R·G.**

Inscription :

*Belonging to Christ Church
In Boston
New England
A. D. 1729*

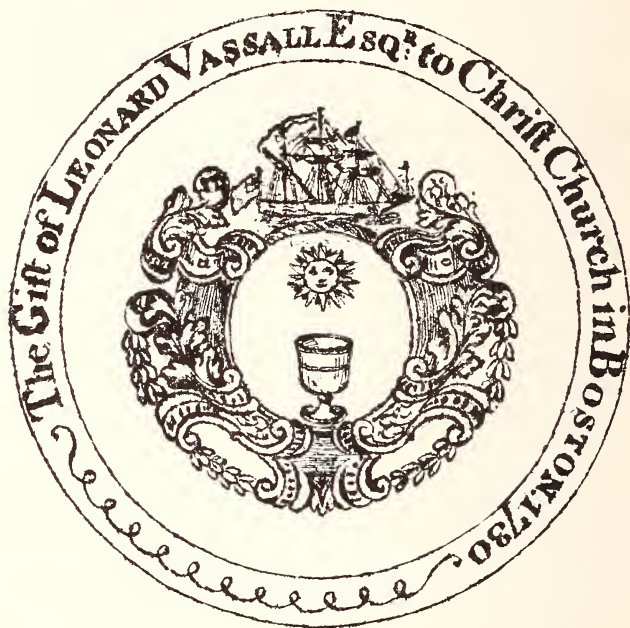
CHALICE, H. 8¼ in. COVER PATEN, Dia. 5 in. One mark, **I E**, crowned, fleur-de-lis below, shaped shield.

Inscription on paten only :

*The Gift of Capt. Thomas Tudor
To Christ Church In Boston 1724*

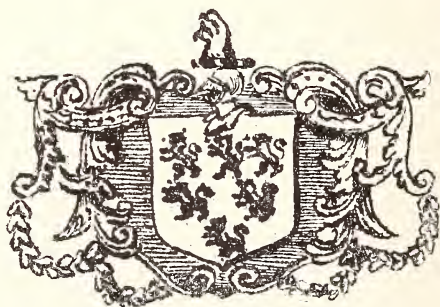
PATEN with foot, Dia. 8 in. Four marks:—
1, Lion's head erased; 2, Britannia; 3, Court-hand **B**, London, 1715; 4, maker's mark, **W**, crowned, fleur-de-lis below, shaped shield (John Read). Engraved with coat of arms and inscription :

CHRIST CHURCH—Continued

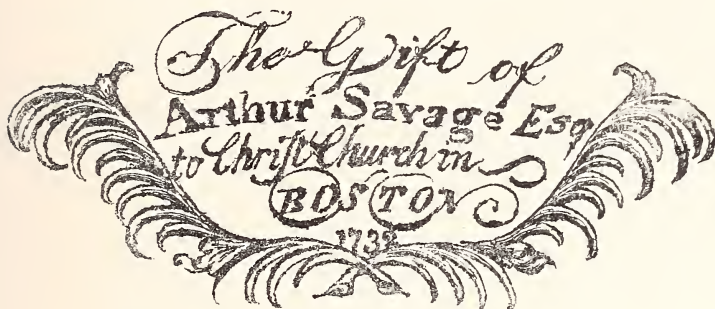


The same arms are to be found on the Vassall Tankards at Harvard.

BAPTISMAL BASON, Dia. 13 in. One mark, I HURD, engraved with coat of arms and inscription:



CHRIST CHURCH—Continued



In the "Annals of King's Chapel" is a copy of a Resolution by the Vestry November 18, 1730. "In consideration of late Donation of his present MAJESTY our most Gracious Sovereign KING GEORGE the Second to his Majtys Chappel in this Town, at the Desire of his Excellency Jona Belcher Esqr our Governr and under the Promising Views of obtaining the like Benevolence from our Said SOVEREIGN by the good Interest and Encouragement of our Governr aforesd——

"*Voted* That the Minister, Church Wardens and Vestry do Concur with his Excellcy Jona Belcher Esqr in a due Application for getting plate and other Vtensills for ye Altar of Christ Church, and for a Bible, prayer-book etc., for the Use of the Said Church like as his Majesty's Chapel in this Town as lately been given by the Interest of the said Governr——

"*Voted*, That the Church Wardens for the time being shall pay out of the Church Stock all the Expences of getting the Sd Utencills out of the proper offices in Great Britain, amounting to about Seventeen Pounds sterling."

The utensils are two FLAGONS, H. 13 in. CHALICE, H. 10¼ in. PATEN, Dia. 6 in. ALMS BASON, Dia. 13 in. Similar in design to those at Christ Church, Cambridge. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Roman capital S, London, 1733; 4, maker's mark, I A above M F, linked letters (Jos. Allen and Mordecai Fox, St. Swithins-lane).

CHRIST CHURCH—Continued

All engraved with the Royal arms between the initials **G R** and this inscription:

*The Gift of His Majesty
King George II
To Christ Church at Boston New England
At the Request of His Excellency
Governor Belcher 1733*

The articles were obtained and shipped by Henry Newman, July 13, 1733, "on the New Cambridge Galley, Capt John Crocker, commander, in one chest markt and numberd as in the margent and consigned to Mr Andrew Belcher, Mercht at Boston." The charges were £26 16s. 10d. ("Rambles in Old Boston.")

OVAL DISH, with cover. One mark, **Churchill & Treadwell.**

Inscription:

PRESENTED TO CHRIST CHURCH BY
HANNAH SMITH 1815.

TABLE SPOON, pierced. One mark, **GOODING.**

Inscription:

*Presented to Christ Church
by H. W. Baxter Decr. 25 1833.*

So poor did the church become that in 1789 its communion plate, weighing three hundred and forty-three ounces, was mortgaged for the sum of £46 10s.

TRINITY CHURCH.

THE corner-stone was laid April y^e 15th, 1734.

"Whereas his Excellency Govⁿ Sherly has been pleased to write for a sett of Plate and furniture for a Church (His Majestys usual Bounty to his Governours at their receiving their Commission), Which Grant he has been pleased to say he designs for the use of Trinity Church; and as there will be a Duty on the Plate and some Charges at the several offices where this afaire must pass thro, We, the Subscribers, for

TRINITY CHURCH—Continued

that End cheerfully pay to the Wardens of sd Trinity Church the following Sums. Boston Oct 8 1741."

The church also covenanted:

"To return ye sd Plate to William Lord Abergavenny when ye same shall be required." ("Annals of King's Chapel.")

TWO FLAGONS, H. 14 in. CHALICE, H. 9 in. PATEN, Dia. 6 in. ALMS BASON, Dia. 13 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Roman f, London, 1741; 4, maker's mark, *J A* above *MC F* (Jos. Allen and Mordecai Fox, as at Christ Church). All engraved with the Royal arms between the initials **G R** and this inscription:

Procured of his M^{ty}
H. George 2nd
by his Excey
Gov^r Shirley 1742

TWO EWERS, H. 23 in. One mark, **J. B. JONES.**
Inscription:

PRESENTED TO TRINITY CHURCH
BY HIS HONOUR
THOS. L WINTHROP ESQ.
LIEUT. GOVERNOR OF MASSACHUSETTS
1830.

CHALICE, H. 8¾ in. One mark, **J. LORING.** Engraved with coat of arms. Three holy lambs, staff, cross and banner. Crest, a stag's head. Motto, INNOCENS NON TIMIDUS.

Inscription:

Presented to Trinity Church
by M^{rs} Hannah Bowe
November 1790.

TRINITY CHURCH—Continued

There is a cover to this chalice marked **HURD. PATEN**, Dia. 6 in. One mark, **CHURCHILL**.
Inscription on under side:

*Procured for Trinity Church by
J. S. J. Gardiner Rector 1812.*

TWO OVAL DISHES with COVERS. One mark,
Churchill & Treadwell.
Inscription:

PRESENTED TO TRINITY CHURCH BY
HANNAH SMITH 1815.

CAMBRIDGE.

CHRIST CHURCH.

THE original subscription for building the church is dated at Boston, April 25th, 1759; the opening took place 1761.

* A service of plate for the altar was loaned by his Excellency Governor Bernard which the vestry in 1770 refused to purchase of him, and it was probably returned. The Royal Governors received from the Crown on their appointment Communion Plate and ornaments of a church, to be appropriated at their discretion. In 1772 his Excellency Governor Thomas Hutchinson gave a silver flagon and covered cup now in use.

Governor Bernard gave one flagon and one cup of silver, which was not given with so good a grace as it ought to have been, the governor intimating that he considered it as his property, and that he should lend it to the church; but no further mention being made of returning it, they always considered it a gift. Dr. Apthorp's mother gave a silver dish for baptisms, and Dr. Caner sent two flagons of old plate from the Chapel.

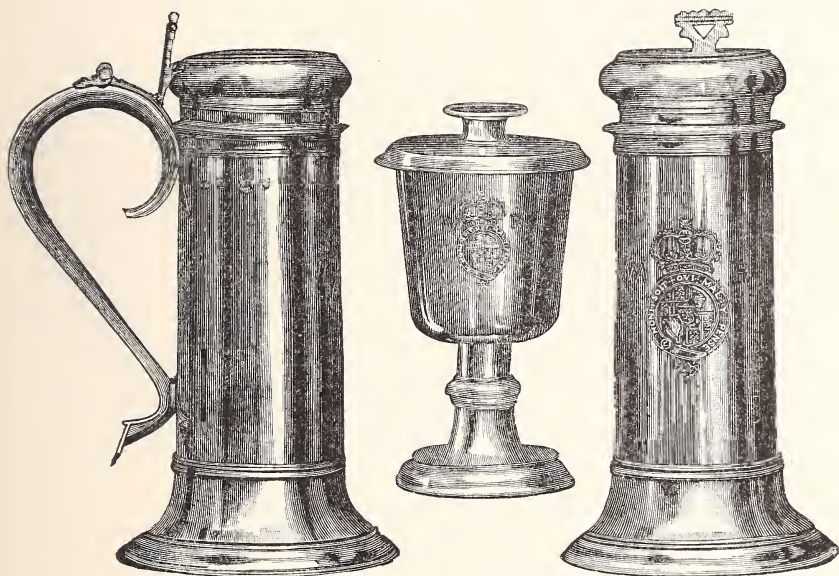
FLAGON, H. 12½ in. CHALICE, H. 8½ in. COVER
PATEN, Dia. 5¼ in. Four marks:—1, Lion passant;
2, Leopard's head crowned; 3, small Black-letter r,

* Sermon, with Historical Notice, 1857, Rev. N. Hoppin, Rector.

CHRIST CHURCH—Continued

London, 1694; 4, maker's mark, **F G**, pellet below, shaped shield (Francis Garthorne). All engraved with the Royal arms between the initials **W.R** and, with the exception of paten, the inscription :

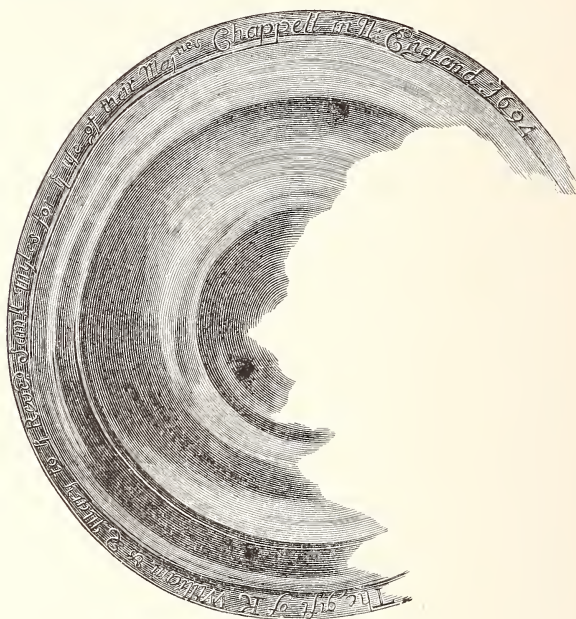
*The gift of
H William and Q Mary
to ye Rev^d Samll Myles
for the use of their Maj^{ties} Chappell
in W. England : 1694*



This was the King's Chapel in Boston. Governor Hutchinson had received from King George III., in 1772, a service of plate and pulpit furniture, which he presented to the Chapel, taking in exchange the old communion service, part of which he gave, through the Rev. Dr Caner, to the Cambridge Church, and the same to the church at Newburyport. In 1787 this plate, then in the hands of the Rev. Dr Parker of Boston

CHRIST CHURCH—Continued

for safe-keeping, was claimed by Dr Thomas Bullfinch, Warden, as the property of the King's Chapel.



BASON, Dia. 13 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter capital **ſ**, London, 1761; 4, maker's mark, **D** & above **R** & **S**, shaped escutcheon (Daniel Smith and Robert Sharp).

Inscription around rim:

ECCLESIAE CHRISTI CANTABRIGIAE
IN NOVÂ ANGLIÂ ANATHÊMA CONSECRAVIT
D^{NA} APTHORP MDCCLXI.

PATEN, Dia. 7¼ in. No marks. Engraved with coat of arms in the center (Faneuil).

CHRIST CHURCH—Continued

The Records state that in 1791 Mrs. Mary Bethune (Mary Faneuil, wife of Geo. Bethune, m. 1754) gave a silver server for the Communion offerings. Mrs. Mary Faneuil, probably the mother of Mrs. Bethune, gave a large folio Bible "to the Episcopal Church at Cambridge, in New England, 1760."



DORCHESTER.

FIRST CHURCH.

BEAKER, H. $4\frac{1}{4}$ in. One mark, D:I, in a circle, pellet above and below; engraved band of foliage, etc., round the top.

Inscription:

*The Gift of
M^{rs} Thatcher of Boston
to the
Church in Dorchester
1672.*

On the under side are the initials $\overset{W}{P} * T$.

Mrs. Thacher was the only child of Henry Webb, and judging from the initials the beaker probably had belonged to some member of her father's family. She married in 1642 Jacob Sheafe, and subsequently the Rev. Thomas Thacher, first minister of the Old South Church, Boston.

TWO BEAKERS, H. $4\frac{1}{2}$ in. Two marks, I H, mullet below, heart-shaped shield, R S, rose above, shaped escutcheon (John Hull and Robert San-
derson). With the exception of a plain band above and below, the beakers are covered with granulated ornament so prevalent in the middle of the XVII. century.

FIRST CHURCH—Continued

Inscription : Above

The Gift of ^L
*T *A*

Below

The Gift of
Thomas and Alice Lake
to the
Church in Dorchester
1679.

* Thomas Lake [d. 1678] in his will directs "that after my de-
cease there be left of my Estate to ye value of Fifty pounds that then
there be five pounds laid out in plate and given to the Lord's table, for
the use and service thereof with mine and my wife's name engraved
thereon and I Leauē it to Mr Flint with my overseers and Executors
to See it done "

In the Church Records we read : "6 of January 1679, Henery
Leadbetter Executor to ye Estate of Tho. Lake deliuered two Siluer
Cups or small beakers wch was given by Tho. Lake vnto ye Church "

BEAKER, H. 5¼ in. One mark, W R, pellet above
each letter, mullet between, pellet below, shaped
shield.

Inscription :

The Gift of
John Gengen
to the
Church in Dorchester.
1685.

On opposite side

John Gengen

John Gengen or Gingill [Mr. Trask has noticed his name spelled
fourteen different ways] gave five pounds to the Church of Dorchester.

* This and succeeding extracts from "Early Dorchester Matters," W. B.
Trask.

FIRST CHURCH—Continued

BEAKER, H. 3¼. One mark, I·E, lobed escutcheon.
Inscription :

*The Gift of
Isaac Jones
to the
Church in Dorchester
1699.*

On the under side are the initials I·I

“ Isaac Jones died Feb. 18, 1701. In his will of Aug. 23, 1700, he leaves forty shillings ‘to the Deacons of the Church of Dorchester, for the use of the Church in a piece of Silver Plate to serve at the Lord’s supper forever.’ ”

TWO CHALICES, H. 8 in. One mark, I D, fleur-de-lis below, heart-shaped shield. These chalices have baluster stems, and chased and fluted bowls and feet.

Inscription :

*The Gift of
Gov William Stoughton
to the
Church in Dorchester
1701.*

Opposite to the inscription is engraved the Stoughton arms, but without the crest, as on loving-cup (Harvard).

“ Lieutenant Governor William Stoughton, July 6, 1701, bequeaths ‘two pieces of Plate for ye Communion of Six pounds value each.’ Mr Stoughton died the next day July 7th ”

“ April 6, 1709. The Church hath Nine Pieces of Plate for ye Sacramt (2 Given by ^{sd} Mr Stoughton, 2 by Mr Thomas Lake, one by Mrs Thacher, one by Mr Isaac Jones, one by Mr Patten, one by Mr John Gingen, one by Anoth^r hand, all of Silver. In pewter the Ch^h hath 4 flaggons, 4 pewter Dishes, one Basin & Tankard & one pewter Cup.”

FIRST CHURCH—Continued

“Agreed that a Strong Chest be bought to lock up ye Churches Plate in.”

BEAKER, H. $3\frac{3}{4}$ in. No mark.

Inscription :

*The gift of
Esther Flint
to the Church in
Dorchester
1730*

“Esther Flint was the widow of Rev. Josiah Flint, minister in Dorchester. Her father, Capt. Thomas Willett of Plymouth, was the first mayor of New York, appointed by Gov. Richard Nicolls, June 12, 1665.”

TANKARD, H. 7 in. One mark, **HURD.**

Inscription :

*The Gift of
Elijah Danforth Esq^r
to the
Church in Dorchester
Anno Domini
1736.*

It is engraved with a coat of arms—a human eye above a lozenge.

There is no English coat of arms resembling this. It must have belonged to some foreign resident at Dorchester at the time.

The seals on two wills, both of Dorchester people (James Blake and Isaac Jones), and dated 1700, have the same bearings, but with a fess.

“Elijah Danforth, son of the Rev. John Danforth, gave to the church, by will, his ‘large Silver Tankard to be changed in the form of it, into convenient vessels for the only Use & Service of the Lord’s Table in the Congregational Church in said Dorchester.’ ”

BEAKER, H. $5\frac{1}{2}$ in. One mark, **HURD.**

FIRST CHURCH—Continued

Inscription :

*The Gift of
M^r William Clap
To The First Church
OF Christ
In Dorchester
1745*

“ By his will of Nov. 18, 1735, he gave £20 ‘in current passing Money or Bills of Credit’ to the Church in Dorchester, ‘to be laid out in a piece of Plate or what Else shall be’ by the Deacon ‘Judged most Necessary or convenient for the use of ye Lord’s Table in the said Church.’ ”

TANKARD, H. 7 in. One mark, **HURD.**

Inscription :

*The Gift of
Deacon Hopestill Clap to the
Church of Christ
in Dorchester
1748.*

Engraved with a coat of arms. A chevron between three bucks. Crest, a buck’s head.

The arms of the Rogers family. Hopestill Clap (as also Wm. Clap) was a grandson of Capt. Roger. “ In his will made Nov. 28, 1748, he gave sixty pounds in old tenor Bills to be laid out in Plate for the Communion Table of the Church in Dorchester provided he had not given the plate to the church in his life-time, as he probably did, the date on the cup being about eleven years prior to his decease.”

BEAKER, H. 4¾ in. One mark, **J · TROTT.**

Inscription :

*The gift of
Remember Breston
to the
Church of Dorchester.*

FIRST CHURCH—Continued

Remember Preston gave by his Will proved May 30, 1755, "Unto this church in Dorchester 30 pounds old Tenor Bills of Credit on this Province, to be used as ye sd Church shall see fit."

BEAKER, H. 5½ in. One mark, **BP** (Benj. Pierpont?).

Inscription :

*The Gift of
M^r Ebenezer Moseley
to the first Church of Christ
in
DORCHESTER.
1773*

Ebenezer Moseley, weaver (d. 1773), "he bequeaths to the church in Dorchester £5."

TANKARD, H. 7½ in. One mark, **PR**, shaped shield (Paul Revere?).

Inscription :

*A gift of
Sarah Preston
to the
Church in Dorchester
1805*

TANKARD, H. 8 in. One mark, **BENJAMIN BURT**.

Inscription :

*The gift of
Lois Wiswell
to the first
Church in Dorchester
1808.*

"On the 4th of January, 1882, the Dorchester First Church voted e cup each to other societies in the town, namely, to the Third

FIRST CHURCH—Continued

Church, Harrison Square Church and Neponset. The original donors of these cups to the First Church were in the following order :

“ Mrs. Justin Patten by will proved Feb. 3, 1675, gives ‘ To the Church of Dorchester, five pounds to be Layd out in a peece of plate for the service of the Lord’s table ’ (Third Church).

“ Ebenezer Mawdsley Sept. 27, 1740, gives ‘ to the Church in Dorchester Twenty pounds ’ (Harrison Square).

“ ‘ May 22, 1721, Elder Preston gave account of a New Piece of plate given to y^e Church for y^e Lord’s Supper by Mr Eben. Withington ’ (Neponset). ”

BROOKLINE.

THE FIRST CHURCH.

TANKARD, H. 8 in. One mark, **MINOTT**.

Inscription :

The Gift of
MR EDWARD DEVOTION
to the Church in Brookline
1744.

TANKARD, H. 5½ in. One mark, I C, fleur-de-lis below, heart-shaped shield.

Inscription :

The Gift of
Miss Mary Allin
to the Church
in
Brookline
1750.

TANKARD, H. 5 in. One mark, J Hurd.

THE FIRST CHURCH—Continued

Inscription :

*The Gift of
M^{rs} Susanna Sharp
to the Church in
Brooklin
1770.*

On the back of handle, S.
R. S.

TANKARD, H. 10 in. One mark, W. Simpkins.

Inscription :

*The Gift of
M^{rs} Ann White
to the Church in
Brooklyn.*

CUP, H. 5½ in. No mark.

Inscription on one side :

*Given
to the Church in
Brooklin 1770.*

On the other side :

Thomas Woodward.

CUP, as above.

Inscription :

*The Gift
of M^{rs} Mary Woodward
to the Church in Brooklin
1770.*

TWO CUPS, H. 6 in. One mark, BURT. (on one only).

THE FIRST CHURCH—Continued

Inscription :

*The Gift of
William Hyslop Esq.
to the Church of Christ
in BROOKLYN
of which Joseph Jackson A. M. is Pastor
1792.*

Two CUPS, H. $6\frac{1}{4}$ in. No marks.

Inscription :

*The Gift of
Brudence Heath
to the Church of Christ
in BROOKLINE
of which the Rev. John Pierce is Pastor
1818.*

CUP, H. $6\frac{1}{4}$ in. No mark.

Inscription :

*The Gift of
Deac. John Robinson
to the Church of Christ
in BROOKLINE
of which the Rev. John Pierce is Pastor
1818.*

CUP, as above.

Inscription :

*The Gift of
M^{rs} Lucy Robinson
to the Church of Christ
in BROOKLINE
of which the Rev. John Pierce is Pastor
1818.*

THE FIRST CHURCH—Continued

TWO PATENS, Dia. 13 in. One mark, **T. A. Davis.**
Inscription around one side of rim :

*Church of Christ in Brookline in the
year of our Lord 1824.*

On the other side :

Do this in remembrance of Me.

SPOON. One mark, **B. Pierpont.** Engraved on handle, B. C. (Brookline Church?).

NEWBURYPORT.

S. PAUL'S CHURCH.

S. PAUL'S was erected 1738. Previous to this, however, Queen Anne's Chapel was built (1711) on what is called the Plains in Newbury. After the church was built occasional services only were held in the chapel, and it was finally abandoned, 1766.

* The FLAGON is the same in design and size and has the same marks, arms and inscriptions as the one at Christ Church, Cambridge. The chalice and paten are wanting.

CHALICE. Hall-mark cut out and a piece of plain silver soldered in.

Inscription :

Ex dono Johannis Milles 1693

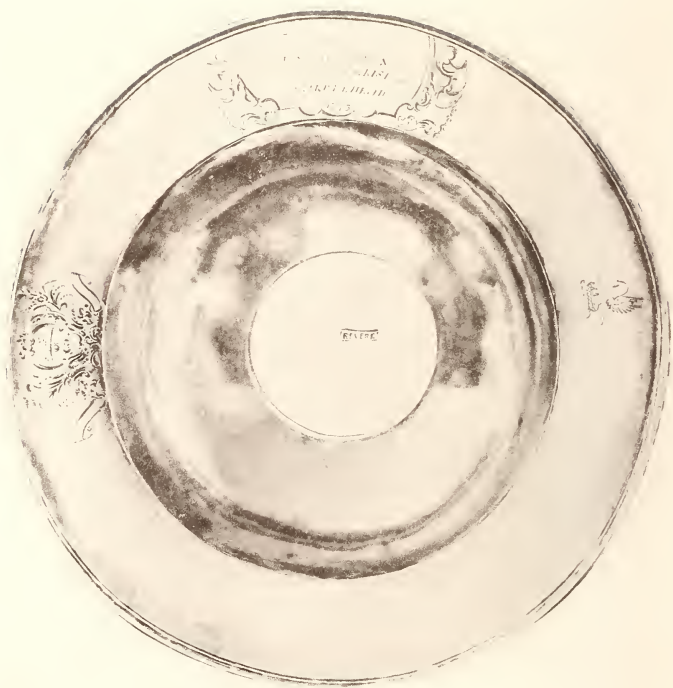
From the "Annals of King's Chapel" we learn that, "In the year 1693. . . . Mr John Mills, a Barbadoes gentleman, gave a plate & cup." These were probably sent to Newburyport at the time of Gov. Hutchinson's gift, or might have been the chalice and paten given. The "plate" is missing.

"Mr. Sergeant writes, Oct. 7, 1772 : 'Gov. Hutchinson has made to us a present of a silver flagon and cup with cover, and given the same to Newberry Church. Bass, I imagine, will be not a little proud of it.'"

* See notes on Plate, King's Chapel and Christ Church, Cambridge.



STANDING DISH (1674); S. PAUL'S CHURCH, NEWBURYPORT.



BAPTISMAL BASON (REVERE 1775); THE FIRST CHURCH, MARBLEHEAD (P. 248)

S. PAUL'S CHURCH—Continued

BAPTISMAL BASIN, Dia. 15 in. One mark, I C, heart-shaped shield. Engraved on rim, ^BR S.

STANDING DISH used as a paten. Four marks: —1, Lion passant; 2, Leopard's head crowned; 3, Black-letter capital **L**, London, 1674; 4, maker's mark, **T·P**, pellet between, plain shield.

Inscription:

*The gift of
Dudley A. Tyng Esqr
to St Pauls Church
October 1800.*

This dish (see illustration) has a richly chased border with flowers and foliage surrounding a running stag, a unicorn and a dog at bay.

Unfortunately, all these vessels have been stolen.

SALEM.

S. PETER'S CHURCH.

FLAGON, H. 14 in. One mark, much worn, **BALDWIN & JONES?** (Boston).

Inscription:

A. D. 1820.

*This Flagon is the gift of Eleanor
F. Carlile wife of the Rev. Thomas
Carlile to the Ecclesiastical authority
of the Protestant Episcopal Church in
the state of Massachusetts to be by said
authority appropriated to the Sacred
use of any church in Massachusetts
Subject to their discipline: preference
to be given to St. Peters Church in
Salem under the above named restrictions.*

S. PETER'S CHURCH—Continued

The flagon was originally a two-handled cup or vase, with cover. One handle has been removed and a spout substituted, the cover being fastened with rings, and surmounted with a cross.

OVAL DISH, with cover. No marks.

Inscription: On the cover

*A Gift to the Protestants
Episcopal Church in Salem, Massachusetts,
from the Members of said Church A. D. 1817.*

On the dish:

*A Gift to the Protestants
Episcopal Church in Salem, Massachusetts,
A. D. 1817.*

TWO CHALICES, melted down to make a new one (1881).

The inscriptions read:

*Presented by Miss Susan Hathorne
to St. Peter's Church March 1817.*

TWO ALMS BASONS, no mark (modern), inscribed as follows:

*These plates were made from 2 cups
and a small plate bearing the following
inscription*

*A Cup "By the Rev W^m Mc Gilchrist
a gift to St Peter's Church in Salem 1757"*

*A Plate "The gift of John Couzell to
St Peter's Church Salem 1785"*

*A Cup "The Bequest of Capt Andrew
Woodbury of Beverly to St Peter's Church
in Salem A. D. 1771"*

MARBLEHEAD.

S. MICHAEL'S CHURCH.

FLAGON, H. 11½ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Roman k, London, 1745; 4, maker's mark, JS (John Swift).

Inscription:

*Hanc,
in usum Sacrae Caenae,
Lagenam, Pietatis, et Gratitude,
Erga Dei Optimi, Maximi Filium
Unigenitum, Humani Generis Redemptorem
Amantissimum, Summeq; Amandum, Jesseram,
Neonon Benevolentiae Erga Ecclesiam Sancti
Michaelis Dictam, quae apud Marblehead
In Provincia Massachusensii
Nov-Anglae Exat. Eig, propriam,
Dat. Donat. Dedicatq;
Anno Salutis } David Le Gallais.
Humanae 1745*

The word "Jesseram," at the end of the sixth line, is evidently the engraver's mistake for "Tesseram," the script J and T being much alike.

PATEN, Dia. 9 in. No marks.

Inscription:

*For the Church of St. Michaels in
Marblehead 1764.*

S. MICHAEL'S CHURCH—Continued

Originally there were two chalices ; one was stolen. The parish decided to have two made from the one left, 1869.

* The first edifice was built 1714. In 1724 the communion was administered every month, but the rector complains that the church has 'neither communion cloth nor pulpit cloth, and only one small cup for distributing the wine.' In 1745 a communion service was presented to the church by Mr. Le Gallais as recorded on the flagon in Latin.

THE FIRST CHURCH.

BAPTISMAL BASON, Dia. 13 in. One mark, **REVERE**.
Engraved with coat of arms, crest and inscription.

HULL.

METHODIST EPISCOPAL CHURCH.

MUG, H. 4 in. One mark, **G B**, crown above, shaped shield.

Inscription :

The gift of Thomas Golyer to the Chorch of hool 1720.

MUG, H. 4 in. One mark, **W C**, mullet between two pellets above, pellet below, shaped shield.

Inscription :

*This Belongs to the Church
of Crist in hull
1724.*

Engraved on the under side $\begin{matrix} B \\ E E \end{matrix}$.

MUG, same as above.

Inscription :

*The gift of Matthew Loring
to y^e Church of Crist in hull
1724.*

* "History of Marblehead."

METHODIST EPISCOPAL CHURCH—Continued

MUG, H. $3\frac{3}{4}$ in. One mark, I P, crowned, shaped shield.

Inscription :

*The gift of Matthew Loring to the Church in Hull ..
1724.*

The following is a copy of the receipt given by the committee chosen to receive the old church plate:

“Whereas upon the dissolution of the Church of Christ in Hull in
“the year 1789, the Church Plate was deposited with Solomon Jones,
“the last surviving male member of said Church, and whereas the
“decendants of said Jones, who have the custody and possession of
“Said plate being desirous of being relieved from the care thereof, and
“desirous also that the Same should be appropriated to the use and
“purposes for which they were designed, and Whereas the Inhabitants
“of the Town of Hull acting a Religious Society having appointed
“the undersigned a Committee to receive the Same, We do hereby
“acknowledge as a Committee, acting in behalf of said Religious
“Society to have recieved of Sarah Jones, administratrix of the Estate of
“Solomon Jones late of Hingham, deceased, who was Grandson of the
“Said Solomon Jones, Four Silver Cups, being all that part of the
“Church Plate in the possession of the family of Said last named
“Solomon Jones, deceased, to recieved and hold by said Religious
“Society, for the uses and purposes of the Church of Christ in Hull.”

	SAMUEL LORING	} Committee of the Religious Society in Hull
	JOHN GOOLD	
Dated June 19th 1857	ROBERT GOULD JR	

New Hampshire.

PORTSMOUTH.

S. JOHN'S CHURCH.

IN 1640 there was a chapel and parsonage at Strawberry Bank, now Portsmouth. "The Church was furnished with one great Bible, twelve Service Books, one pewter flaggon, one communion cup and cover of silver" (Bishop Perry's "History").

TWO FLAGONS, H. 13 in. CHALICE, H. 10 in. PATEN, Dia. 6 in. ALMS BASON, Dia. 13 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Roman f, London, 1741; 4, maker's mark, *J A* above *MC F* (Joseph Allen and Mordecai Fox). All engraved with the Royal arms between the initials **G. R.**

Plate by the same makers and of the same date is at Trinity Church, Boston. The five pieces are numbered on the under side 1, 2, 3, 7 and 8; probably a chalice with its paten cover and a larger paten are wanting.

BAPTISMAL BASON, Dia. 10½ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter capital **D**, London, 1759; 4, maker's mark, **F W**, in irregular oblong (Fuller White). On the rim is a crest; a demi-lion rampant erased, gorged with a ducal coronet.

Inscription:

*MC^{rs} Sarah & M^{rs} Marsh's
Christmas offering
to
The Church.
A. D. 1847*

The date 1742! is scratched on the under side.

SOUTH PARISH CHURCH.

TANKARD. One mark, I D, fleur-de-lis below, heart-shaped shield.

Inscription:

*The Gift
of M^{rs} Mary Shurtleff
to the Church of the South
Parish in Portsmouth for the use
of the Minister thereof for the
Time being.*

Mrs. Shurtleff was the widow of the Rev. Wm. Shurtleff, minister from 1733 to 1746; his initials are rudely cut on the bottom of the tankard. The church records state that it was presented Sept. 27, 1760.

Rhode Island.

NEWPORT.

TRINITY CHURCH.

* THIS was the first regularly organized parish in Rhode Island. Sir Francis Nicholson, then Governor of Maryland, was its original founder and principal patron, and it was doubtless through his instrumentality that the Rev. Mr. Lockyer commenced preaching in 1698. The church was built in 1702.

The people of Newport, Rhode Island, were the first to receive encouragement from the Society for the Propagation of the Gospel, for whose church the Society allowed in January 1703 L 15 for "a Chalice Patten, Cloath and other necessaries."

* Updike's "History of the Narragansett Church."

TRINITY CHURCH—Continued

CHALICE and PATEN, gilt. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand **ϕ**, London, 1702; maker's mark, **B O**, mitre above, fleur-de-lis below, shaped escutcheon (John Bodington, at the sign of the "Mitre").

Inscription:

*Deo et Sacris in Ecclesiâ Parochiali
de Newport in Rhode Island.
Ex dono Societatis
de propagando Evangelio
apud Exteros in Angliâ stabilitæ.
Jan 15 A. D. 1702.*

The first part of inscription only, is on the paten. There are two flacons, dated 1733 and 1734. The vessels are similar in shape and size to those in use at Trinity Church, New York.

WICKFORD.

S. PAUL'S CHURCH (Built 1707).

CHALICE, H. 8 in. PATEN, Dia. 5 in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand **ϕ**, London, 1706; 4, maker's mark, **Øi**, in dotted punch (Wm. Gibson).

Inscription on chalice:

Anna Regina

A chalice and paten at S. Mary's, Burlington, and at S. Peter's, Perth Amboy (*Annæ Reginae*) are by the same maker, but with the date-letter for 1705.

FLAGON, H. 13 in. One mark, **J CLARKE** (Newport).

S. PAUL'S CHURCH—Continued

Inscription :

*A Legacy of
Nathaniel Hay Esq
for the use of the blessed
Sacrament in St Paul's
Church in Narragansett.
Lux perpetua.
Credentibus sola
1734.*

Kay was the King's Collector of Customs.

By an order of the Vestry, July 24, 1857, the baptismal bason was melted and converted into a paten.

BRISTOL.

S. MICHAEL'S CHURCH.

BRISTOL was formerly a part of the Colony of Massachusetts. The church was organized 1719.

FLAGON, H. 13 in. One mark, B B.

Inscription:

*An oblation
from Nathaniel Hay a publican
for the use of the blessed Sacra-
ment in the Church of England
in Bristol 1734
Lux perpetua
Credentibus Sola.*

FLAGON, H. 13 in. CHALICE, H. 10½ in. One mark, I R.

S. MICHAEL'S CHURCH—Continued

Inscription on each :

*A Legacy
of Nathaniel Hay Esq^r for
the use of the blessed Sacra-
ment in the Church of England
in Bristol 1734.*

In addition to this, on the flagon only :

*Lux perpetua
Credentibus Solat*

PATEN, Dia. 9 in. One mark, **E W**, quatrefoil below, lobed shield.

Inscription around under side :

*A Legacy of
Nathaniel Hay Esq^r
for the use of the
Church of England
in Bristol 1734*

ALMS BASON, Dia. 12 in. One mark, **T * Ed-**wards. (New York).

Inscription around rim:

**THE GIFT of
Isaac Boyall Esq^r
to
St Michael's Church
in
BRISTOL 1747**

A coat of arms is engraved in the center ; three wheat-sheaves on an open field. Crest, a

S. MICHAEL'S CHURCH—Continued

lion rampant holding extended a similar sheaf.
Motto, PECTORE PURO.

Two CUPS, two-handled. No mark, the date, 1806, scratched on the bottom of each.

PATEN, Dia. 6½ in. Marked, **G & H**, in an oval, with the date, 1848, in a diamond (Gale & Hayden, New York).

Inscription :

*Presented to St. Michael's
Church by M^{rs} Hannah Gibbs
Dec. 25th, 1848*

PROVIDENCE.

S. JOHN'S (Formerly called King's Church).

KING'S CHURCH was built 1722, but received the name of S. John's by act of incorporation, 1794. The corner-stone of the present edifice was laid June 5, 1810, the copper-plate set within the stone being engraved with the following inscription :

“ King's Church was built on this spot, A. D., 1722. It received the name of S. John's Church by act of incorporation, A. D., 1794. By unanimous consent of the congregation it was demolished. April, 1810, the corner-stone of this edifice was laid with appropriate ceremony by Rev. Nathan B. Crocker, pastor of said congregation; Thomas Lloyd Halsey and Jeremia Fones Jenkins, wardens; assisted by James Olney (names &c., &c.), committee for building this church, together with most of the Episcopal Society on the 5th day of June, A. D., 1810. In the 34th year of the Independence of the United States of America, James Madison, president; master builders, Smith and Asa Bosworth, stone layers; John H. Green, carpenter; Nehemiah Dodge, fecit.”

S. JOHN'S CHURCH—Continued

FLAGON, H. 13 in. One mark, J. CLARKE
(Newport). BEAKER, H. 5 in. No mark.

Inscription on both :

*An oblation
from Nathaniel Hay a publican
for the use of the blessed Sacra-
ment in the Church of England
in Providence
Lux perpetua
Credentibus Solus
1734.*

PATEN, Dia. 8¾ in. No mark.

Inscription :

*An oblation
of G. C. Schoolmaster
for the use of the Altar
in the Church of England
at Providence W. S.
1748.*

EAST PROVIDENCE.

REHOBOTH CHURCH (1643).

(Newman Congregational Church.)

CHALICE, H. 7½ in. Four marks :—1, Lion pas-
sant; 2, Leopard's head crowned; 3, date-letter,
Italic letter small o, London, 1631; 4, maker's
mark, **IT**, two pellets above, one below, heart-
shaped shield.



CHALICES (1631-1674); REHOBOTH CHURCH, EAST PROVIDENCE.



BEAKERS, REHOBOTH CHURCH, EAST PROVIDENCE.

REHOBOTH CHURCH—Continued

Inscription:

→ The Gift of our Rev. Pastor
 → Mr. Noah Newman
 → Who went to the Church triumphant
 → Apr. 16. 1678 ←

CHALICE, H. 7½ in. Two marks, **I H** and **R S** (John Hull and Robert Sanderson), as on First Church plate, Boston.

Inscription:

Capt. Willets' donation to
 y^e. Ch. of Rehoboth, 1674,

BEAKER, H. 6 in. Two marks, **Jacob Hurd** and **HURD** (Boston).

Inscription:



BEAKER, H. 6 in. One mark, **Boyer** (Boston).

REHOBOTH CHURCH—Continued

Inscription :

*The Gift of Deacons
Samuel Newman
to the Church in
Rehoboth
1748.*

BEAKER, H. $5\frac{3}{4}$ in. One mark, J. Otis (Boston?).
Inscription :



BEAKER, H. $6\frac{1}{2}$ in. One mark, I H, trefoil below, heart-shaped shield (Jacob Hurd?).

Inscription :

*The Gift of
Mr Daniel Berrens
to the Church in
Rehoboth 1754.*

Samuel Newman from Oxford, England (d. 1633), was the first pastor. He was succeeded by his son, Noah Newman.

Connecticut.

MIDDLETOWN.

S. LUKE'S CHAPEL.

CHALICE, H. $5\frac{1}{4}$ in. PATEN, Dia. 6 in. One mark, J. GARDNER.

Inscription on chalice :

*Given by Doctor Yeldall toward making
this Chalice, 4 oz 7 dwts 1773*

These vessels were formerly at S. James' Church, New London.

BRIDGEPORT.

THE FIRST CHURCH (1695).

FLAGON (spout added), H. $11\frac{1}{2}$ in. Marked
W. Thomson NEW YORK 1830

Inscription :

*Presented to
the Stratfield Congregational
Church of Christ
By James E. Beach
1830.*

TANKARD, H. 6 in. One mark, $\overset{V}{P.D.}$, in a trefoil.

Inscription :

*Laf^t Rich^d Hubbels Gift
To the Church of Christ
in Stratfield AD 1738.*

BEAKER, H. $4\frac{1}{2}$ in. One mark, ID, in circle
(John Dixwell, Boston).

THE FIRST CHURCH—Continued

Inscription :

*Given to the Church of Christ
in Stratfield by Matthew
Sherwood Jun^r in y^e
year of our Lord
1713.*

*BEAKER, H. 4 in. One mark, B W.

Inscription :

*The Gift of M^r John Edwards
To the Church of Christ in Stratfield
A.D. 1746.*

BEAKER, H. 4½ in. Marked, G BOYCE N.Y.

Inscription :

*Presented to the
First Cong^l Church
Bridgeport By
Salmon Hubbell
1829.*

Three BEAKERS, H. 4½ in. Marked G·KIPPEN.

Inscription on one :

*First Congregational Church
Bridgeport
Isaac Sherman
1836.*

TWO BEAKERS, H. 4¼ in. Marked, G·W&H,
between a head and eagle, in circles (Gale, Wood
& Hughes, New York).

* The gift of the beaker was a bequest, and the bequest describes it as
“the cup I brought from England.”

THE FIRST CHURCH—Continued

Inscription :

*Presented to the
First Cong. Church
Bridgeports
by
M^{rs} Ira Sherman
Daughter of James E. Beach
1839.*

HARTFORD.

THE FIRST CHURCH.

MUG, H. 5 in. One mark, W C, mullet between two pellets above, pellet below, shaped shield (the same mark is on the Ely tankard).

Inscription on the bottom :

*Ex dono A W to the first
Church of Christ
In Hartford.
1727.*

SOUTHPORT (in the TOWN of FAIRFIELD).

TRINITY CHURCH.

PATEN. One mark, B W.

Inscription :

*Trinity Church
In Memory of Rev. Philo Shelton
1826.*

Services were first regularly held in 1718, Rev. Henry Caner being the first settled rector, 1727-1747. The town was burnt by the British, 1779. Everything connected with the church was consumed or stolen.

STAMFORD.

S. JOHN'S CHURCH.

BEAKER, H. 4½ in. Marked **D.V.V.**, an eagle displayed bearing a shield, within a lozenge, above and below.

Inscription :

*For the use of S John's
Church Stamford 1794.*

PATEN, Dia. 9 in. Marked **D.V.VOORHIS.** with an eagle displayed bearing a shield, within a lozenge, above and below (New York).

Inscription :

*For the use of St. John's Church,
Stamford.*

TANKARD, H. 6½ in. PATEN, Dia. 6½ in. Mark indistinct.

Inscription :

St G T.
A D 1762.

* Probably the gift of St. George Talbot, of Barn Island, N. Y., who, April 16, 1765, makes "over to the venerable Society for the propagation of the gospel in foreign parts, two tracts of land . . . for the use of the missionary, for the time being, the Rector or Incumbent of St. John's Church and his successors."

* "History of Stamford," Rev. E. B. Huntington.

North Carolina.

EDENTON.

S. PAUL'S CHURCH.

CHALICE, H. 8 in. PATEN, Dia. 9½ in. One mark, **A R.**

Inscription :

*The gift of Colonell Edward Mosely,
for ye use of ye Church in Edenton
in the year 1725*

CHALICE, H. 9½ in. Marks illegible.

Inscription :

*D. D. Johannes Garzia Ecclesiæ
Anglicanæ Presbyter.*

It appears in the old Vestry Record Book that Parson Garzia was paid £5 for divine service in the year 1736. He was rector of Christ Church, Norfolk, 1724-1734.

ALMS BASON, Dia. 10½ in. Marks, **H. WISHART** and a spread eagle in a circle (New York).

Inscription :

*Presented with the Cushions and
Hangings by the Ladies of the
Prot. Epis. Church in Edenton 1812.*

TANKARD, H. 6½ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Roman capital Q, London, 1731; 4, maker's mark, **C W.**

S. PAUL'S CHURCH—Continued

Inscription:

*Presented to St Paul's Church Edenton by
M^{rs} Mary Granby. 1833.*

On the front of tankard is engraved the monogram J.C.G.

CRAVEN COUNTY.

NEWBERN, CHRIST CHURCH.

TWO FLAGONS, H. 13 in. CHALICE, H. 9½ in. PATEN, Dia. 6 in. ALMS BASON, Dia. 13 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Roman r, London, 1752; 4, maker's mark, *M^c F* (Mordecai Fox). All engraved with the Royal arms between the initials G. R.

Presented to the parish through John Council Bryan, then warden and High Sheriff of the County of Craven. The Parish of Craven, named in honor of William Lord Craven, one of the original "Lords Proprietors" of the Province of Carolina, was first formally organized in 1715, but as part of the Parish of Archdale services had been held there previously; later a church was built, and its name, Christ Church, was substituted for Craven Parish. This was replaced by a modern building in 1824, destroyed by fire in 1871, and the present building erected, using the old walls.

South Carolina.

CHARLESTON.

S. MICHAEL'S CHURCH.

FLAGON, H. 13 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter capital **W**, London, 1757; 4, maker's mark, *MF* (Mordecai Fox). Engraved with the Royal arms between the initials **G. R.**

Inscription :

*The Gift
of His Excell^y Tho's Doone Esq Gover-
nor of this Province
To the Church of St Michael,
Charles Town S^c Carolina*

1762

*Taken and carried away from Columbia,
S. C by the U. S. Troops in February
A. D. 1865*

*Recovered and
Presented by
Alexander Warfield Bradford
of
New York
Easter Anno Domini 1867*

PATEN, Dia. 7 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter capital **E**, London, 1760; 4, maker's mark, *MF* (Mordecai Fox).

S. MICHAEL'S CHURCH—Continued

Inscription :

*The gift of His Excell^y Thos Boone Esq
Governor of this Province
To the Church of St Michael
Charles Town So Carolina 1762*

The whole of the church plate was taken and carried away from Columbia, S. C., at the burning and sacking of that city by the U. S. forces under the command of Gen. Wm. T. Sherman on the night of the 17th of February, 1865. Thus far only two pieces have been recovered. The flagon was found in a jeweler's shop in New York, purchased, and returned through the generosity of Mr. A. W. Bradford. The paten was purchased from a soldier in Cincinnati, O., by a jeweler, and repurchased by the Vestry.

ALMS BASON, Dia. 8 in. Maker's mark, *T F*, (Thos. Farren?). Rest illegible.

Inscription :

*St George Dorchester So Ca. 1755.
Presented to St Michael's Church by
Richard Lathers Esq.
Charleston S. C 1871*

ALMS BASON, Dia. 10. in. One mark, *AP*, engraved in the centre with the sacred monogram and emblems, within rays.

Inscription :

*The gift of Henry Middleton Esq^{re} to
St George's Church Dorchester 1755.
Presented to St Michael's Church by
Henry A. Middleton Esq^{re}
Charleston S. C Apr^l 1871*

The Parish of S. George, Dorchester, was one of the first organized in the Province of South Carolina (1704), and is now extinct. Both basons were given to supply the place of those taken at the sacking of Columbia.

Virginia.

JAMES CITY.

THIS was the landing-place of our first forefathers; the seat of the first civil and religious establishment on the shores of North America; and here was celebrated the first English communion in the New World (1607). In the library of All Souls' College, Oxford, is the original charter drawn up in the reign of Charles II. for the creation of a bishopric in Virginia, Jamestown to be the cathedral city.

JAMESTOWN OLD CHURCH.

CHALICE, H. 10¾ in. PATEN, Dia. 7 in. One mark, **I W**, oval object below, plain shield.

Inscription on each:

*Mixe not holy thinges with profane.
Ex dono Francisci Morrison Armigeri
Anno Domⁱ 1661*

This maker's mark is on the celebrated cup formerly belonging to the Blacksmiths' Company, London (1655), and purchased at the Dexter sale for no less a sum than £378. Morrison was temporary Governor of the Colony during the absence of Sir William Berkeley.

ALMS BASON, Dia. 9¾ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Roman d, London, 1739; 4, maker's mark, **G F**. (Thos. Farren).

Inscription:

For the use of James City Parish Church.

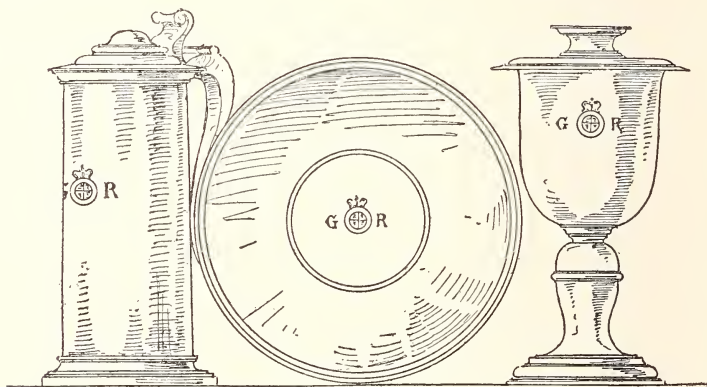
The old church is now in ruins; the vessels are in use at Bruton Parish.

BRUTON PARISH, CHRIST CHURCH.

TWO-HANDLED CUP and COVER, gilt, H. $3\frac{3}{4}$ in.; Dia. $4\frac{1}{4}$ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter small *i*, London, 1686; 4, maker's mark, **P·H**, crown and two ermine spots above, crescent below, shaped escutcheon (Peeter Harache).

An illustration and description of this cup are given in a previous chapter; the maker's mark is also to be found on the copper-plate preserved at Goldsmiths' Hall, London.

PATEN, Dia. $5\frac{1}{2}$ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Roman ^T*b*, London, 1737; 4, maker's mark, **R·G** (Richard Gurney & Co.). _C



FLAGON, H. $10\frac{1}{2}$ in. CHALICE, H. 10 in. ALMS BASON, Dia. 10 in. Four marks on flagon:—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter capital **L**, London, 1766; 4, maker's mark, **TH**, crowned (Thos. Heming). On chalice the maker's mark is wanting, and the date-letter is

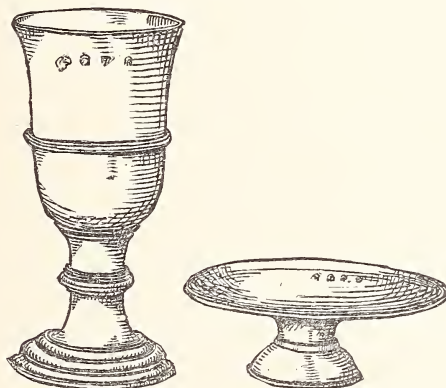
BRUTON PARISH, CHRIST CHURCH—Continued
a Black-letter capital **Ɔ**, London, 1764. There are no marks on the alms bason. All engraved with the Royal arms between the initials **G R**

Plate of the same date and by the same maker is at Trinity Church, New York.

RICHMOND.

HENRICO PARISH, S. JOHN'S CHURCH.

CHALICE, H. $7\frac{3}{4}$ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Roman capital C, London, 1718; 4, maker's mark, **I S**, pellet above, one below each letter, z between, lobed shield (Thos. Issod).



PATEN, Dia. 6 in. Four marks:—The first three as above; 4, maker's mark, **B A**, mullet above and below, lobed escutcheon (John Bathe).

As S. John's was only built in 1741, it is probable that the vessels were brought from the church at Curls, which was burned. The font was obtained from there. *In the year 1791 a committee appointed to inquire into the property of the parish report "that there is one silver cup and salver."

* "Old Churches and Families of Virginia," Bishop Meade.

HENRICO PARISH, S. JOHN'S CHURCH—Continued

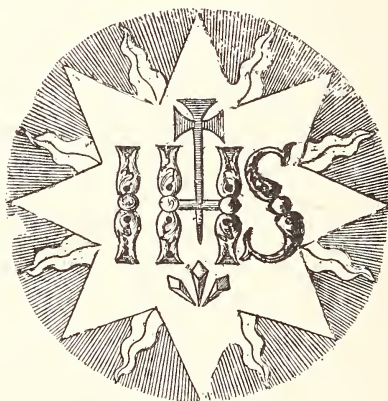
ALMS BASON, Dia. $19\frac{1}{2}$ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter small **r**, London, 1694; 4, indistinct. The front is engraved with the monogram, reading, S Braine.

Inscription on the under side:

Ex dono D:^{no} Sarah Braine.

This bason formerly belonged to Westover Church, Charles City County, and was presented to S. John's Church, Easter, 1886.

CHALICE, H. $10\frac{3}{8}$ in. PATEN, Dia. 7 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter capital **D**, London, 1771; 4, indistinct. Engraved with the sacred monogram and emblems, within rays.



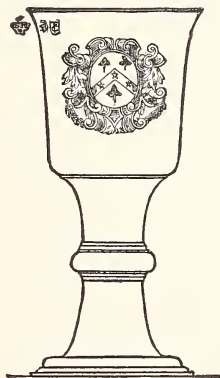
The chalice and paten came from an old church down the James River, now extinct, and were given to S. John's, in 1891.

NORFOLK.

CHRIST CHURCH.

THE original title of the parish seems to have been the Elizabeth River Parish, Norfolk County. It was one of the earliest, founded soon after the first settlement of the Colony, in 1637. In 1739 a church was erected on ground given by Mr. Samuel Boush; this was destroyed in 1778, when the city was bombarded by the British. It was restored, and in 1800 a new church was built; this was burned in 1827, when the present edifice was erected.

CHALICE, H. 8 in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand &, London, 1700; 4, maker's mark, **S M**, rose and crown above, pellet below, shaped shield (John Smith). Engraved with a coat of arms. On a chevron between three trefoils as many mullets, and on the opposite side this inscription:



CHALICE, H. 7 in. PATEN, Dia. $5\frac{1}{4}$ in. Four marks:—1, Lion passant; 2, Leopard's head

CHRIST CHURCH—Continued

crowned; 3, Roman capital G, London, 1722; 4, maker's mark, T.F, fleur-de-lis above, pellet between, mullet below, lobed escutcheon (Thos. Ffarrer).

On the paten the only distinct mark is the date-letter, and it has the appearance of having, at one time, a foot.

Both are engraved with a coat of arms, a chevron between three sea-horses. Crest, a lion's gamb holding a battle-axe, and the inscription:



*The Gift of M^r Robt Tucker
to y^e Parish Church
of Norfolk Towne
Aprill ye: 3: 1722.*

ALMS BASON, Dia. 11 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Roman p, London, 1750; maker's mark, J R, mullet above (John Robinson). In the centre a coat of arms.

Inscription:

*The Gift of Capt Whitwell in
memory of M^{rs} Whitwell who was
intered in the Church at Norfolk
ye 8th of M^{arch} 1749.*

CHRIST CHURCH—Continued



* "In 1751 Capt. Whitwell, commander of His Majesty's ship 'Triton,' presented a piece of silver plate to the church in compliment to his wife being buried there. In 1762 (?) Christopher Perkins gave a large silver Flagon in honor of his wife buried there."

FLAGON, H. 13½ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; Black-letter capital *L*, London, 1763; 4, maker's mark, *F W* (Fuller White). Engraved with a coat of arms.



* Bishop Perry.

CHRIST CHURCH—Continued

Inscription :

*The gift of Mr Charles Perkins to the
Church of Norfolk in memory of
Elizabeth his wife who was interred
therein 1st Sept 1762.*

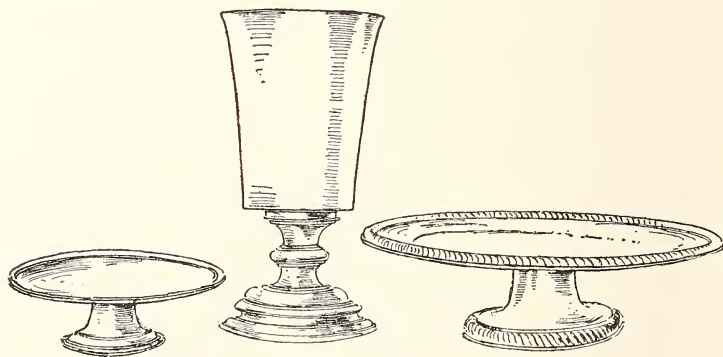
“When the Revolution came Norfolk was bombarded. The Communion plate was carried to Scotland by the enemy” (Bishop Perry).

“Some tidings of it have recently been received, and hopes are entertained of its recovery” (Bishop Meade, 1857).

ELIZABETH CITY COUNTY.

HAMPTON, S. JOHN'S CHURCH (Built 1727).

CHALICE, H. $8\frac{1}{2}$ in. PATEN, Dia. $5\frac{3}{4}$ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Italic small *a*, London, 1618; 4, maker's mark, **R G**, mullet between two pellets above, pellet below, shaped shield.



Inscription: Under foot of chalice :

*The Communion Cupp for S^t Mary's Church
in Smiths Hundred in Virginia.*

HAMPTON, S. JOHN'S CHURCH—Continued

Around the edge of the paten:

*If any man eate of this Bread
he shall liue for euer Jo Vith.*

This chalice and paten were given by Mrs. Mary Robinson, of London, to a church endowed by her in Smith's Hundred (named in honor of Sir Thomas Smith, the famous Treasurer of the Virginia Company), in Virginia, which was later called Southampton Hundred. This Church was founded especially with the hope of converting the Indians, but the settlement was almost destroyed by them in the great massacre of 1622, when these vessels were carried by Governor Sir George Yeardley to Jamestown, and afterwards given to the parish of Elizabeth City. Here they have survived many changes and chances.

PATEN, Dia. 9 $\frac{5}{8}$ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand , London, 1698; 4, maker's mark, , bird above, fleur-de-lis below, shaped oval (Richard Syngin).

Inscription:

The Gift of D^C A to M^H B

YORK COUNTY.

YORK-HAMPTON PARISH.

FLAGON, H. 9 $\frac{3}{4}$ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Court-hand , London, 1649; 4, maker's mark, ewer or jug, plain shield.

Inscription:

Hampton parish in yorke County in Virginia.

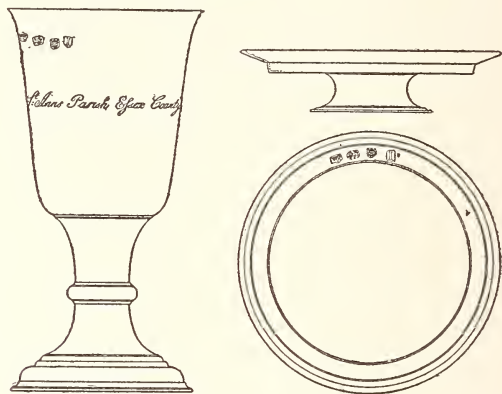
ESSEX COUNTY.

S. ANN'S PARISH.

CHALICE, H. 8 in. PATEN, Dia. 5 $\frac{1}{2}$ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Roman capital I, London, 1724; 4, maker's mark, W P, pellet below, shaped shield.

S. ANN'S PARISH—Continued

Inscription:

St. Anns Parish Essex County.

These vessels are now in a private collection.

GLOUCESTER COUNTY.

ABINGDON PARISH.

FLAGON, H. $13\frac{3}{4}$ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand Φ , London, 1702; 4, maker's mark, **W A**, flying bird above, shaped escutcheon (Samuel Wastell).

Inscription:

*The Gift of L. B.
to Abington parish.*

Supposed to have been given by Louis Burwell.

PATEN, Dia. $11\frac{1}{2}$ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand Φ , London, 1710; 4, maker's mark, **S H**, diamond above, pellet below, in a lozenge (Alice Sheene). Engraved in the centre with the sacred monogram and emblems, within rays.

ABINGDON PARISH—Continued

Inscription:

Abington Parish Plate.

CHALICE, H. $7\frac{3}{8}$ in. PATEN, Dia. $5\frac{3}{4}$ in. One mark, **E G**.

WARE PARISH.

TWO CHALICES, H. $7\frac{1}{2}$ in. TWO PATENS, Dia. $8\frac{1}{2}$ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter capital **S**, London, 1675; 4, maker's mark, **I S**, in monogram, dotted oval.

HANOVER COUNTY.

S. MARTIN'S PARISH.

CHALICE, H. 9 in. PATEN, Dia. 11 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; Black-letter capital **D**, London, 1759; 4, maker's mark, (?) **I** (indistinct). No marks on paten. Both vessels are engraved with the sacred monogram, within rays, as at Farnham and Lunenburg, and this inscription:

*For the use of the Churches in
St Martins Parish Hanover &
Louisa Counties Virginia 1759.*

* “Airwell, the family seat of the Berkeleys, was the place where the communion plate was kept. After the death of Mr. Berkeley, and death or resignation of the minister, by which, under the law, the glebes were forfeited, the overseers of the poor wished to do what was done in some other parishes, viz., bring the sacred vessels under the operation of that act, but which in other parishes was scorned to be done. Those in Hanover, however, well knowing not only the pious attachment of Mrs. Berkeley to everything belonging to the church, but that

S. MARTIN'S PARISH—Continued

she was a lady of dignity, firmness and authority, instead of appearing in person to demand the plate, sent an embassy to her for the purpose, through whom she returned this answer: '*Tell the gentlemen to come and take them.*' They never came, and the vessels are now in use."

LANCASTER COUNTY.

CHRIST CHURCH PARISH (c. 1654).

S. MARY'S, now called WHITE CHAPEL CHURCH.

CHALICE, H. 9 in. PATEN. Four marks:—Three indistinct; maker's mark, **G C**, mullet between, two pellets below, shaped shield.

Inscription:

The Gift of Capt David ffox 1669

* "From the earliest records of Lancaster County, when Middlesex and Lancaster were one, it appears that in the year 1661 a general vestry is formed, and Mr. John Carter, Henry Corbyn, David Fox and William Leech are appointed to take up subscriptions for the support of the minister."

CHRIST CHURCH.

CHALICE, H. 7½ in. PATEN, Dia. 10 in. Four marks on each. On chalice only one distinct, maker's mark, **H**, or double **I**, two mullets above, one on each side, heart-shaped shield. On paten:—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter small **s**, London, 1695; 4, maker's mark, **S H**, the **S** within the **H**, pellet below, plain shield, as shown stamped (upside down) on the copper-plate preserved at Goldsmiths' Hall, London.

Inscription:

Christ Church Parish Lancaster County.

* Bishop Meade.

NANSEMOND COUNTY.

LOWER NANSEMOND PARISH.

FLAGON, H. 11½ in. CHALICE, H. 8 in. PATEN, Dia. 5¼ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Roman capital K, London, 1725; 4, maker's mark, T L, mullet between two pellets above, the same below, in a circle.

Inscription:

*The Gift of John Yeates, Gents,
to ye Lower Nansemond Parish.*

These vessels, similar to those at Somerset Parish, Md., but without the engraving, were destroyed by fire in 1895.

ORANGE COUNTY.

S. THOMAS'S PARISH.

CHALICE, H. 11 in. Four marks:—Three indistinct; 3, Black-letter capital S, London, 1773.

Inscription:

St. Thomas's PARISH.

PRINCE GEORGE COUNTY.

MARTIN'S BRANDON PARISH.

CHALICE, H. 8½ in. PATEN, Dia. 6¼ in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter capital B, London, 1659; 4, maker's mark, M, mullet below, heart-shaped shield.

Inscription on both vessels:

*This is the gift of Majo^r John Westhrope
to the parish church
of Martin's Brandon.*

MARTIN'S BRANDON PARISH—Continued

The maker's mark is also on a chalice at the Old South Church, Boston. The tomb of Elizabeth Westrope (d. 1649) is in the vicinity.

BAPTISMAL BASON, Dia. $10\frac{1}{4}$ in.; H. $4\frac{1}{2}$ in. Four marks :—1, Lion passant; 2, Leopard's head crowned; 3, Roman capital Q, London, 1731; 4, maker's mark, T.F, fleur-de-lis above, pellet between, mullet below, lobed escutcheon (Thomas Ffarrer, as at Christ Church, Norfolk).

Inscription :



* Martin's Brandon was a very early parish in Charles City when that county extended across the river. How long before we know not. Prince George County was taken out of Charles City in 1702. Bristol Parish was cut off from Martin's Brandon in 1642. The parish was enlarged in 1720 by the addition of those parts of Westove and Weynoake Parishes which lay on the south side of James River.

PRINCESS ANNE COUNTY.

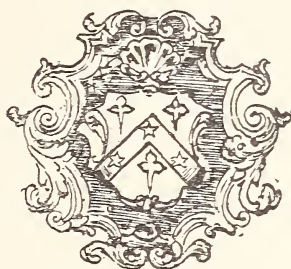
EAST LYNNHAVEN PARISH (1632).

FLAGON, PATEN. Four marks :—1, Lion passant; 2, Leopard's head crowned; 3, Black-letter D, London, 1759; 4, maker's mark, W. G, shaped escutcheon (William Grundy).

* Bishop Meade.

LYNNHAVEN PARISH (1632).

FLAGON. Four marks:—1, Lion's head erased; 2, Britannia; 3, Court-hand **Φ**, London, 1711; 4, **Ne**, shaped escutcheon (Anthony Nelme). Engraved with coat of arms and inscription:

*Maximilian Boush.*

PATEN. Four marks:—1, Lion's head erased; 2, Britannia; 3, Roman capital A, London, 1716; 4, maker's mark, **T A**, sun above, shell below, shaped shield (David Tanqueray).

RICHMOND COUNTY.

NORTH FARNHAM PARISH.

FLAGON, H. 11 in. PATEN. Four marks:—1, Lion's head erased; 2, Britannia; 3, Roman capital E, London, 1720; 4, maker's mark, **F A**, fleur-de-lis above, mullet below, shaped escutcheon (Thomas Farren).

LUNENBURG PARISH.

S. JOHN'S CHURCH.

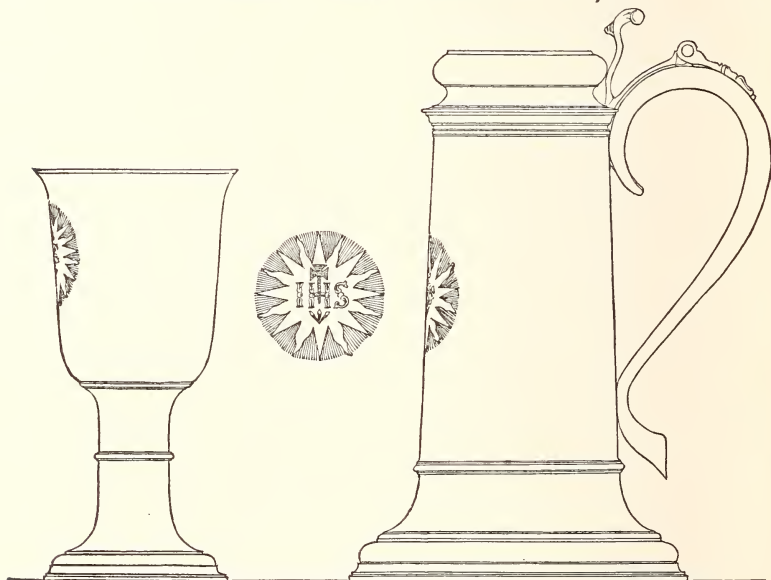
FLAGON, H. 11 in. CHALICE, H. 8½ in. Four marks:—1, Lion's head erased; 2, Britannia; 3, Roman capital E, London, 1720; 4, maker's mark

S. JOHN'S CHURCH—Continued

F A, fleur-de-lis above, mullet below, shaped escutcheon (Thomas Farren). The vessels of both parishes are engraved with the sacred monogram and emblems, within rays, and the following inscriptions:

*Presented to St John's Church
Washington City by Col John Tayloe
Dec 16 1816*

*Restored to Lharnham and Lunenburg.
Parishes Va by St John's Parish
Washington City March 26 1876.*



* The parishes were established about 1693 when Rappahannock County was stricken from the list of counties and Richmond and Essex erected in its stead.

* Bishop Meade.

S. JOHN'S CHURCH—Continued

After the war (1813) the Church in Virginia was in a very depressed condition, owing to the fact that it had been so closely allied to England; the Legislature ordered the glebes and plate to be sold, the money to be devoted to educational purposes. Colonel John Tayloe, of Washington, who owned a handsome residence (Mount Airy) near Farnham, bought the silver and presented it to S. John's Church, Washington, December, 1816.

Colonel Tayloe was an intimate friend of General Washington.

In 1876, finding that they had for years been using confiscated plate, the then vestry of S. John's restored it to its rightful owners, but as two of the pieces, a chalice and paten, had been stolen while at Washington, the two churches divided the plate, Farnham taking a flagon and paten, and S. John's a flagon and chalice.

* "I cannot forbear remarking that there is no part of the conduct of the opponents of the Episcopal Church which appears so unamiable and unjustifiable as that in regard to the church plate. It was almost always a private donation, as the vestry books and inscriptions show, and even if it had not been, the framers and supporters of the law would have felt themselves insulted if the insinuation had been made at the time of its passage that such an application of it would be made. But numerous instances have occurred in which such application has been made, while too many have been the cases where individuals have seized upon the vessels and made away with them for their private benefit."

STAFFORD COUNTY.

AQUIA CHURCH.

FLAGON, H. 12 in. CHALICE, H. 9 in. PATEN, Dia. 5½ in. PATEN, Dia. 10 in. Four marks:—1, Lion passant; 2, Leopard's head crowned; 3, small Roman d, London, 1739; 4, maker's mark, T F (Thomas Farren).

Inscription:

*The Gift of the Revd. M^r. Alex. Scott Esq. M^c. late
Minister of this Parish Anno 1739.*

* Bishop Meade.

AQUIA CHURCH—Continued

Rev. Alexander Scott (d. 1738) had as his assistant a curate for a short time before his death, the Rev. John Moncure, a Scotchman, but descendant of a Huguenot refugee who fled from France at the revocation of the Edict of Nantes. Mr. Moncure succeeded Mr. Scott, and his descendants, the Moncure family, have had the care of the communion vessels ever since.

These vessels were buried during three wars, and are similar to those at Somerset Parish, Md., but without the engraving.

THE writer would be glad to have the names of any places where Old Plate is to be found, and will be thankful for any notes, impressions from marks, or suggestions, with which his readers may be good enough to favor him, in order that greater efficiency may be insured in any future edition.

Chronological List

OF

* EXAMPLES OF DATED AMERICAN PLATE MENTIONED IN THE FOREGOING PAGES AND NOTED.

Dated.	Maker's Mark.	Article, Owner and Donor.	Page.
1659	 (John Hull and Robert Sanderson).....	{ Beaker, First Church, Boston The gift of Mrs. Thatcher. The gift of ^T _{B*C} 1659.	194
1661	John Hull and Robert Sanderson, as in 1659	{ Chalice, First Church, Boston The gift of a friend, R * H.	190
1672	D : I in a circle, pellet above and below	{ Beaker, First Church, Dorchester..... The gift of Mrs. Thatcher.	235
1674	John Hull and Robert Sanderson, as in 1659	{ Chalice, Rehoboth Church Capt. Willets' donation.	257
1679	I H Mullet below, heart-shaped shield	{ Two Breakers, First Church, Dorchester....	235
	R S Rose above, shaped escutcheon (John Hull and Robert Sanderson.)	{ The gift of Thos. and Alice Lake.	
1681	H S Rose above, shaped escutcheon (Hull & Sanderson.)	{ Bowl, Hollis Street Church, Boston The legacy of Mrs. Silence Eliot.	223
1685	W R Pellet above each letter, mullet between, pellet below, shaped shield	{ Beaker, First Church, Dorchester The gift of John Gengen.	236
1699	I'E Lobed escutcheon.....	{ Beaker, First Church, Dorchester..... The gift of Isaac Jones.	237
1701	I C Mullet below, shaped shield...	{ Loving-cup, Harvard University The gift of the Hon. Wm. Stoughton.	237
	I D Fleur-de-lis below, heart-shaped shield.....	{ Two Chalices, First Church, Dorchester The gift of Gov. Wm. Stoughton.	237
	I C Fleur-de-lis below, heart-shaped shield, also twice, in an oblong	{ Coffee pot The gift of Wm. Stoughton, Esq., to Mrs. Sarah Tailer.	Noted
1705	I D as in 1701	{ Chalice, First Church, Boston The gift of James Everill.	191

* Some of the makers may be English or Dutch.

Dated.	Maker's Mark.	Article, Owner and Donor.	Page.
1706	E W Fleur-de-lis below, shaped shield	{ Baptismal bason, Second Church, Boston The gift of Adam Winthrop.	202
1708	I D as in 1701	{ Three Chalices, First Church, Boston The gift of Elder Joseph Bridg-ham.	191
1711	E W as in 1706	{ Alms basons, Second Church, Boston The gifts of Edward and Thomas Hutchinson.	202
	N M Crowned, (?) below, shaped shield	{ Flagon, Brattle Street Church, Boston	218
1712	P S (Philip Syng, Philadelphia) . . .	{ Flagon and Baptismal ba-son, Christ Church, Phila. The gift of Col. Robt. Quarry.	174
1713	(ID) (John Dixwell)	{ Beaker, First Church, Bridgeport, Conn. Given by Matthew Sherwood.	259
1714	I D John Dixwell, as in 1713	{ Two-handled cup, King's Chapel, Boston Ex dono C. lyman to ye new N. C.	214
	I D John Dixwell, as in 1713	{ Tankard, King's Chapel, Boston Given by John Baker to the new N. C.	214
1715	I C Crowned, animal below, shaped shield	{ Beaker, Old South Church, Boston Ex dono ^M WP to South Church.	208
1716	I D John Dixwell, as in 1713	{ Cup, King's Chapel, Boston Ex dono N. Loring to the new N. Church.	216
1717	W. P	{ Cup, First Church, Boston The gift of John Gorland.	193
	I D John Dixwell, as in 1713	{ Two-handled cup, King's Chapel, Boston The gift of Elder John Dixwell to the new N. Church.	215
	I D as in 1701	{ Tankard, First Church, Boston The gift of Saml. More.	192
1720	G B Crown above, shaped shield . . .	{ Mug, Methodist Episcopal Church, Hull, Mass. The gift of Thomas Colyer.	248
	K. Leverett (Boston)	Candelabra	Noted
1722	I D John Dixwell, as in 1713	{ Baptismal bason, King's Chapel, Boston The gift of Mr. David Farnum to the new North Church.	216

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Dated.	Maker's Mark.	Article, Owner and Donor.	Page.
1723	I B Crowned, pellet below, plain shield	{ Flagon, Second Church, Boston	197
		{ The legacy of Mr. John Frizell.	
1723/4	I R Crowned, pellet below, plain shield	{ Two-handled cup, Second Church, Boston.....	200
		{ Given by W. L.	
	I R Crowned, shaped shield	{ Two-handled cup, Second Church, Boston.....	200
		{ Given by Nathaniel Loring.	
1724	I E Crowned, fleur-de-lis below, shaped shield.....	{ Chalice, Christ Church, Boston	227
		{ The gift of Capt. Thomas Tudor.	
	I B as in 1723	{ Tankard, Second Church, Boston	200
		{ The gift of Mrs. Dorothy Frizell.	
	W C Mullet between two pellets above, pellet below, shaped shield	{ Mug, Methodist Episcopal Church, Hull, Mass....	248
		{ The gift of Matthew Loring.	
	I P Crowned, shaped shield	{ Mug, Methodist Episcopal Church, Hull, Mass....	249
		{ The gift of Matthew Loring.	
	I. B Pellet below, shaped shield ...	{ Brazier, "Donum Pupillorum"	Noted
		{ Mr. Sever, Cambridge, Mass.	
1725	A R	{ Chalice and Paten, S. Paul's, Edenton, N. C.	263
		{ The gift of Col. Edward Mosely.	
1726	I E as in 1724	{ Flagon, First Church, Boston	188
		{ The gift of the Hon. Wm. Dummer.	
1727	W C as in 1724.....	{ Mug, First Church, Hartford, Conn.....	261
1729	I-Kneeland	{ Tankards, Harvard University.....	Noted
		{ The gifts of John and William Vassall.	
	R. GREENE and R. G	{ Flagons, Christ Church, Boston	227
1730	P O	{ Two-handled cup, First Ch., Stamford, Conn....	Noted
		{ The gift of Mr. Jonathan Gold.	
	I G Crowned, quatrefoil below, plain shield.....	{ Two-handled cup, Second Church, Boston	201
		{ A friend's gift to the North Brick Church.	
	I E as in 1724	{ Tankard, Old South, Boston	206
		{ (With the Sewall arms.)	

Dated.	Maker's Mark.	Article, Owner and Donor.	Page.
1731	JOHN BURT	Loving-cup, Harvard University.....	Noted
		From the bequest of Col. Saml. Brown.	
	I G as in 1730.....	Two-handled cup, Second Church, Boston	200
	I-HURD	Chalice, Presbyterian Church, Long Lane, Boston.....	219
1732	I HURD as in 1731.....	Baptismal bason, Christ Church, Boston.....	228
		The gift of Arthur Savage, Esq.	
1733	P O Heart-shaped shield	Flagon, Second Church, Boston	199
		Mrs. Elizabeth Wensley to the Second Church.	
	S-Burrill (S-B)	Flagon, Second Church, Boston	196
		The gift of Mrs. Dorothy Frizell.	
1734	J-CLARKE (Newport).....	Flagon, S. John's, Providence.....	256
		An oblation from Nathaniel Kay.	
		Flagon, S. Paul's, Wickford	252
		A legacy of Nathaniel Kay, Esq.	
	B B	Flagon, S. Michael's, Bristol	253
		An oblation from Nathaniel Kay.	
	I R.....	Flagon and Chalice, S. Michael's, Bristol	253
		A legacy of Nathaniel Kay, Esq.	
	E W Quatrefoil below, lobed shield.	Paten, S. Michael's, Bristol	254
		A legacy of Nathaniel Kay, Esq.	
1735	S S	Baptismal bason, S. George's, Hempstead..	169
		The gift of Mr. John March.	
	I : Kneeland, as in 1729.....	Baptismal bason, First Church, New Haven, Conn.....	Noted
1736	HURD	Tankard, First Church, Dorchester.....	238
		The gift of Elijah Danforth, Esq.	
1737	I HURD as in 1731.....	Mugs, First Church, Boston. The gift of Deacon Jonathan Williams.	194
1738	V P-D	Tankard, First Church, Bridgeport, Conn.....	259
		Lieut. Richard Hubbel's gift.	

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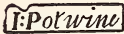
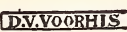
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Dated.	Maker's Mark.	Article, Owner and Donor.	Page.
1744	Minroff	{ Tankard, First Church, Brookline, Mass.	241
		{ The gift of Mr. Edward Devo- tion.	
	HURD as in 1736	{ Beaker, Presbyterian Church, Long Lane, Boston	220
		{ The gift of Mr. Brice and Mrs. Ann Blair.	
1745	JOHN BURT as in 1731	{ Flagon, King's Chapel, Boston	213
		{ The gift of Mrs. Rebecca Waters to the new N. Church.	
	HURD as in 1736	{ Beaker, First Church, Dor- chester	238
		{ The gift of Mr. William Clap.	
1746	B W	{ Beaker, First Church, Bridgeport, Conn.	260
		{ The gift of Mr. John Edwards.	
1747	G R	{ Alms bason, Trinity Church, New York	164
	(Geo. Ridout ?)	{ Donor, King George II.	
	T^aEdwards (New York)	{ Alms bason, S. Michael's, Bristol	254
		{ The gift of Isaac Royall, Esq.	
	Jacob Hurd }	{ Beaker, Rehoboth Church, Providence	257
		{ The gift of Mrs. Mary Walker.	
1748	Boyer	{ Chalice, Rehoboth Church. The gift of Deacon Samuel Newman.	257
	W-BURT	{ Flagon, Old South, Bos- ton	203
		{ The gift of Nathaniel Cunning- ham, Esq.	
	HURD as in 1736	{ Tankard, First Church, Dorchester	239
		{ The gift of Deacon Hopestill Clap.	
1749	P. REWERE }	{ Tankard	Noted
	P. REVERE }	{ Rebecca Goodwill.	
1750	I C as in 1701	{ Tankard, First Church, Brookline, Mass.	241
		{ The gift of Miss Mary Allin.	
1751	J. Otis (Newport)	{ Beaker, Rehoboth Church, Providence	258
		{ The gift of Deacon Edward Glover.	
	I-BRIDGE	{ Flagon, King's Chapel, Boston	214
		{ The gift of Mrs. Mary Hune- well, dec'd, to the new North Church.	

Dated.	Maker's Mark.	Article, Owner and Donor.	Page.
1752	I C as in 1701.....	{ Tankard, First Church, Boston.....	193
		{ The gift of Madam Eliz. Wel- steed.	
1753	BRIDGE.....	{ Flagon, Second Church, Boston.....	198
		{ Given by Rev. Mr. Welsteed on his death-bed.	
	REVERE.....	{ Beakers, Presbyterian Church, Bury Street, Boston.....	220
1754	I H Trefoil below, heart-shaped shield (Jacob Hurd).....	{ Beaker, Rehoboth Church, Providence.....	258
		{ The gift of Mr. Daniel Perren.	
1755	A P.....	{ Alms bason, S. Michael's, Charleston, S. C.....	266
		{ The gift of Henry Midelton, Esq.	
1757		Ladle.....	Noted
1758	REVERE.....	{ Chalice, Old South, Boston.	208
		{ The gift of Rev. Mr. Thos. Prince, who died 1758.	
1761	T-H.....	{ Alms bason, Grace Church, Jamaica.....	170
		{ The gift of Mr. John Troup.	
	REVERE.....	{ Baptismal bason, Hollis Street Church, Boston..	223
		{ Presented by Zachariah Johon- not, Esq.	
	Hovy.....	Cream-jug.....	Noted
1763		{ Tankard, Old South, Bos- ton.....	207
		{ The legacy of Mrs. Mary Ire- land.	
1764	MINOTT as in 1744.....	{ Flagon, Old South, Bos- ton.....	205
		{ The gift of Mr. John Simpson.	
1765	J COBURN (Boston).....	Tankard.....	Noted
1770	J Hurd.....	{ Tankard, First Church, Brookline, Mass.....	241
		{ The gift of Mrs. Susanna Sharp.	
1772	M R.....	Tankard, Boston Museum.	
1773	REVERE.....	{ Flagon, Hollis Street Church, Boston.....	222
		{ Presented by Zachariah Johon- not, Esq.	
	G.L..... (Gabriel Lewin.)	{ Cup and Paten, S. Thomas' Parish, Baltimore, Md..	181
	D.H..... (Daniel Henchman.)	{ Chalices, First Church, Boston.....	191
		{ The gift of Mrs. Lydia Hancock.	

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Dated.	Maker's Mark.	Article, Owner and Donor.	Page.
1773	I R as in 1734	{ Tankard, Gloria Dei, Philadelphia.....	176
		{ The gift of Mrs. E. Vander- spiegle.	
	J. GARDNER	{ Chalice and Paten, S. Luke's Chapel, Middle- town, Conn., formerly at S. James's, New London	259
		{ Given by Dr. Yeldall.	
	I E as in 1724.....	{ Tankard, First Church, Boston.....	193
		{ The gift of Nathaniel Balston, Esq.	
	I DAVID and I D (Philadelphia) .	{ Flagon and Paten, S. Peter's, Lewes, Del....	177
		{ The gift of the Hon. John Penn.	
	B P.....	{ Beaker, First Church, Dor- chester.....	240
	(Benj. Pierpont ?)	{ The gift of Mr. Ebenezer Mosley.	
1775	C. Dunn	{ Coffee-pot, engraved, "John and Sarah Jay."	Noted
	REVERE.....	{ Baptismal bason, First Church, Marblehead, Mass.....	248
		{ The donation of Dr. Joseph Lemmon.	
	S. BARTLETT	{ Flagon, First Church, Bos- ton.....	188
		{ The gift of Deacon Thomas Waite,	
		{ Tankard, Second Church, Boston.....	199
		{ The gift of Madam Sarah Wel- stead.	
1789	E W as in 1706	{ Chalices, King's Chapel, Boston.....	212
		{ From Madam Bullfinch.	
1790	J. LORING	{ Chalice, Trinity Church, Boston.....	231
		{ Presented by Mrs. Hannah Rowe.	
1792	BURT.....	{ Cup, First Church, Brook- line, Mass.....	242
		{ The gift of William Hyslop, Esq.	
1794	  	{ Beaker and paten, S. John's Church, Stamford, Conn.	262
	(New York.)		
1796	REVERE.....	{ Alms basons, First Church, Boston.....	195
		{ Given by Suviah Thayer.	

Dated.	Maker's Mark.	Article, Owner and Donor.	Page.
1798	REVERE.....	{ Baptismal bason, King's Chapel, Boston.....	212
		{ The gift of Ebenezer Oliver, Esq.	
		{ Ewer or Flagon, King's Chapel, Boston.....	212
	W. B. HEYER (New York).....	{ Tea-pot.....	Noted
1799	PITMAN.....	{ Beaker.....	Noted
		{ Tea-pot, tray, sugar and cream, Boston Mu- seum	Noted
	REVERE.....	{ Presented to Edmund Hartt, Constructor of the Frigate "Boston."	
1801	P. RIKER (New York).....	{ Tea set	Noted
1804	MOULTON	{ Flagons, Old South, Bos- ton.....	205
		{ The gift of the Hon. Wm. Phillips.	
1805	P R Shaped shield..... (Paul Revere?)	{ Tankard, First Church, Dorchester.....	240
		{ A gift of Sarah Preston.	
1808	BENJAMIN BURT.....	{ Tankard, First Church, Dorchester.....	240
		{ The gift of Lois Wiswell.	
	J. Lownes.....	{ Presented by the North Ameri- can Land Co. to Col. John Nixon.	Noted
1809	MOULTON as in 1804.....	{ Flagon, Old South, Boston.	204
		{ Bequeathed by Deacon the Hon. Thomas Dawes.	
	W H.....	{ Beakers, Park Street Church, Boston.....	226
		{ Presented by William Ladd and five others.	
1810	SHEPHERD & BOYD (Albany).....	{ Communion Service, S. Matthew's Church, Bed- ford, N. Y.....	166
	ESAYRE (New York).....	{ Tea tray.....	Noted
1811	CHURCHILL.....	{ Baptismal bason, West Church, Boston.....	224
1812	H. WISHART Spread eagle in a circle (New York).....	{ Alms bason, S. Paul's Church, Edenton, N. C.	263
		{ Plate, First Presbyterian Church, New York...	Noted
		{ The gift of David Gelston.	
	CHURCHILL.....	{ Paten, Trinity Church, Boston.....	232
		{ Procured by J. S. J. Gardiner, Rector.	
1813	MOULTON as in 1804.....	{ Cups, Hollis Street Church, Boston.....	222
		{ Presented by Mrs. A. Fox.	

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Dated.	Maker's Mark.	Article, Owner and Donor.	Page.
1814	G. B (G. Boyce, New York).....	Tea-pot.....	Noted
1815	Churchill & Treadwell.....	{ Dishes, Christ and Trinity Churches, Boston... 230, 232 Presented by Hannah Smith.	
1819	P. STACY.....	{ Flagon, Park St. Church, Boston..... 225 Presented by Thomas McClure & Jechonias Thayer.	
	BALDWIN & JONES.....	{ Beakers, Park St. Church, Boston..... 220 Presented by Haskell & Hale and five others.	
	H. WILSON (Philadelphia?).....	{ Chalices, Christ Church Parish, Calvert Co., Md. 182	
1820	I. W. FORBES (New York).....	{ Flagon, Trinity Church, Fishkill, N. Y..... 168 Presented by Saml. Verplanck, Esq.	
	BALDWIN & JONES.....	{ Flagon, S. Peter's Church, Salem, Mass..... 245 The gift of Mrs. E. F. Carlie.	
1822	P. STACY as in 1819.....	{ Flagon, Park St. Church, Boston..... 225	
1824	L. CARY.....	{ Chalice, West Church, Boston..... 224	
	T. A. Davis.....	{ Patens, First Church, Brookline, Mass..... 244	
1826	B W.....	{ Paten, Trinity Church, Southport, Conn..... 261	
1827	SHEPHERD & BOYD and S & B.....	{ Tea set..... Noted Presented to Jasper Corning by his friends in Albany.	
1828	S. RICHARD (New York).....	{ Vase..... Noted Presented to John Y. Cebra, Esq., Alderman.	
1829	G BOYCE N.Y.....	{ Beaker, First Church, Bridgeport..... 260	
	B. GARDINER, NEW YORK.....	{ Pitcher..... Noted Presented to Mrs. C. A. Newbold by Daniel Webster.	
1830	W. Thomson NEW YORK....	{ Flagon, First Church, Bridgeport, Conn..... 259 Presented by James E. Beach.	
	J. B. JONES.....	{ Ewers, Trinity Church, Boston..... 231 Presented by Lieut.-Gov. Winthrop.	
1831	FOSTER.....	{ Flagon, Old South, Boston..... 206 The gift of Miss Mary Belknap.	

Dated.	Maker's Mark.	Article, Owner and Donor.	Page.
1833	GOODING.....	{ Spoon, Christ Church, Boston.....	230
		{ Presented by H. N. Baxter.	
1834	B. C. Frobisher.....	{ Alms basons, Federal Street Church, Boston..	221
		{ Presented by Artemas Ward and John Davis.	
1836	G. KIPPEN.....	{ Beakers, First Church, Bridgeport, Conn.....	260
1837	Easton & Sanford (Nantucket)...	Spoon.....	Noted
1839	G. W & H Between a head and eagle, in circles (Gale, Wood & Hughes, New York).....	{ Beakers, First Church, Bridgeport, Conn.....	260
		{ Presented by Mrs. Ira Sherman.	
	DEMILT.....	{ Flagon, Christ Church, Cooperstown, N. Y....	Noted
1840	S. K (Samuel Kirk, Baltimore)....	{ Paten, Christ Church, Cambridge, Md.....	183
1842	I. SMITH.....	{ Oval dishes, Hollis Street Church, Boston.....	222
		{ The gift of Deacon Thomas Hubbard.	
1844	STEBBINS & CO.....	Punch ladle.....	Noted
	GELSTON & CO., New York...	Tea set.....	Noted
	M & P.....	{ Flagon, S. Paul's Church, Eastchester, N. Y....	Noted
1847	J. Easton 2d Nantucket pure coin.	Spoon.....	Noted
1848	G & H (Gale & Hayden, New York).	{ Paten, S. Michael's, Bristol	255
		{ Presented by Mrs. Hannah Gibbs.	

Chronological List

WITH THE DATE-LETTERS USED, AT GOLDSMITHS' HALL, LONDON, AND THE MAKER'S MARK.

Date.	Maker's Mark.	Article and Owner.
1569	Animal's head, plain shield	Chalice and cover paten, usual Elizabethan belt. Scroll-and-Key Soc'y, Yale University.
1572 A B	Linked letters	Chalice and cover paten, belt only on chalice. Mr. A. D. Pell.
1600	Five-pointed star, a mullet below, plain shield	Seal-headed spoon; on back of bowl, R S 1634. Mrs. R. S. Ely.
1607 C B	Pellet between, rose, or mullet below, plain shield	Chalice. Old South Church, Boston.
1610 T C	Three pellets above, shaped shield	The Winthrop Cup. First Church, Boston.
1611	A Catherine wheel (?) crowned, shaped escutcheon	Chalice and cover paten, usual belt. S. Peter's Church, Perth Amboy, N. J.
1613 R B	Pellet below, shaped shield	Cylindrical standing salt with cover, ball and claw feet. Imperial Treasury, Moscow (Replica Met. Museum).
1618 R G	Mullet between two pellets above, pellet below, shaped shield	Chalice and paten. S. John's Church, Hampton, Va.
		Chalice V-shaped bowl, baluster stem. Mrs. R. S. Ely.
1623 H S	Star below, shaped shield	Plain chalice. This cupp belongeth to the Parish of Poulsted. (Poulsted, Suffolk ?) Mr. A. D. Pell.
1626 T F	Monogram, plain shield	Chalice on tall baluster stem. First Church, Boston.
1631 I T	Two pellets above, one below, heart-shaped shield	Chalice, Rehoboth Church, Providence. The gift of Rev. Noah Newman.
1638 . I C .	Between two pellets, heart-shaped shield	Chalice V-shaped bowl, baluster stem. First Church, Boston.
1639 T G	Pellet below, shaped shield	Chalice. First Church, Boston.

Date.	Maker's Mark.	Article and Owner.
1640	I H Plain shield	{ Seal-headed spoon. Mrs. R. S. Ely.
1649	Ewer or jug	{ Flagon. Hampton Parish, York Co., Va.
1650	S V Shaped shield	{ Spoon. Mrs. R. S. Ely.
1658	S V As in 1650	{ Spoon. Mrs. R. S. Ely.
1659	M Mullet below, heart-shaped shield	{ Chalice and paten. The gift of Major John Westhrope. Martin's Brandon Church, Va.
1661	G S Pellet above each letter, crozier between plain shield	{ Beaker, engraved belt. Mrs. R. S. Ely.
1667	F G Pellet between, lobed escutcheon	{ Two-handed cup. Scroll-and-Key Soc'y, Yale University.
1674	T P Pellet between, plain shield	{ Standing dish, used as a paten. S. Paul's Ch., Newburyport.
1675	I S In monogram, dotted oval	{ Chalices and patens. Ware Parish, Gloucester Co., Va.
1678	F S* Plain shield	{ Plain chalice. Ed: Wicks, Ric: Poynter, Church wardens. Scroll-and-Key Soc'y, Yale University.
1684		{ Alms bason, with the Royal arms, W R Trinity Church, New York.
1686	A W* Monogram, shaped shield	{ Two-handed cup, acanthus ornament. Scroll-and-Key Soc'y, Yale University.
		{ Trencher salt. Mrs. R. S. Ely.
	P H* Under a crown and two ermine spots, shaped escutcheon. (Peeter Harache.)	{ Two-handed cup and cover, cut card work. Christ Church, Bruton Parish, Va.
1689	Y T* Mullet below, shaped shield	{ Small chased beaker. Mrs. R. S. Ely.
1690	D B* Star above, crescent below, lobed escutcheon	{ Large salver, gadrooned and fluted edge. Mr. F. H. Betts.
1692	I K	{ Chalice and paten. Christ Church, Chaptico, S. Mary's Co., Md., King and Queen Parish.

* Similar marks will be found on copy of copper-plate preserved at Goldsmiths' Hall, London (1675-1697).

Date.	Maker's Mark.	Article and Owner.
		{ Paten. Trinity Church, New York.
1694	F. G* Pellet below, shaped shield..... (Francis Garthorne.)	{ Flagon and chalice. S. John's Chapel, New York. Flagon, chalice, and paten. Christ Ch., Cambridge, Mass. Flagon. S. Paul's Ch., Newburyport, Mass. All with the Royal arms, W R
	R. P* Pellet above each letter, one below, shaped shield.....	{ Alms bason. The gift of Col. Robt. Quary. Christ Church, Phila.
	Indistinct.....	{ Alms bason. S. John's Church, Richmond, Va. Ex dono Sarah Braine.
1695	F. G* Francis Garthorne, as in 1694.....	{ Communion plate, with the Royal arms, W R S. Anne's Church, Annapolis, Md.
	S. H* Monogram, pellet below, plain shield..	{ Paten. Christ Church Parish, Lancaster Co., Va.
In 1697 the names of the makers appear for the first time in the books of the Goldsmiths' Company. From 1697 to 1720 the Britannia standard, and for maker's mark the two first letters of the surname.		
1698	Sy A bird above, fleur-de-lis below, shaped oval..... (Richard Syngin.)	{ Paten. S. John's Church, Hampton, Va.
1700	S M Under a rose and crown, shaped shield..... (John Smith.)	{ Chalice. The gift of Capt. Saml. Boush. Christ Church, Norfolk, Va.
1702	T i Mullet above and below..... (Robt. Timbrell.)	{ Chalice and paten. S. James' Parish, Anne Arundel Co., Md.
	P. E A pellet above each letter, one below, plain shield..... (Robt. Peake ?)	{ Two-handled cup. Scroll-and-Key Soc'y, Yale University.
	B O Mitre above, fleur-de-lis below, shaped escutcheon..... (John Bodington.)	{ Chalice and paten. Ex dono Societatis de propagando Evangelio. Trinity Church, Newport, R. I.
	W A Flying bird above, shaped escutcheon. (Samuel Wastell.)	{ Flagon, Abingdon Parish, Gloucester Co., Va. The gift of L. B.

* Similar marks will be found on copy of copper-plate preserved at Goldsmiths' Hall, London (1675-1697).

Date.	Maker's Mark.	Article and Owner.
1703	M A Swan above, plain oval..... (Willoughby Masham.)	{ Tankard. Mrs. R. S. Ely.
1704	W I Fleur-de-lis below, shaped shield..... (John Wisdome.)	{ Chalice and paten. Ex dono Societatis de promovendo Evangelis. Grace Church, Jamaica, L. I.
1705	Gi Dotted punch..... (Wm. Gibson.)	{ Chalice and paten. Annæ Reginae. S. Mary's Church, Burlington, N. J. Chalice and paten. Annæ Reginae. S. Peter's Church, Perth Amboy, N. J. Chalice and paten. Annæ Reginae. Trinity Church, Oxford, Pa.
1706	Gi Wm. Gibson, as in 1705.....	{ Chalice and paten. Anna Regina. S. Paul's Church, Wickford, R. I.
1707	E A Fleur-de-lis below, shaped shield..... (John Eastt.)	{ Flagon and chalice. Annæ Reginae. Christ Church, Philadelphia.
	L O Monogram..... (Matt E. Lofthouse.)	{ Flagon and two chalices. Hyattsville (Md.) Presbyterian Church.
	St Pe Shaped shield..... (J. M. Stocker and Ed. Peacock.)	{ Cup. Mr. J. W. Drexel (Metropolitan Museum).
1708	E A John Eastt, as in 1707.....	{ Chalice and paten. Annæ Reginae. S. Peter's Church, Westchester. Chalice and paten. Annæ Reginae. Christ Church, Rye, N. Y. Chalice and paten. Annæ Reginae. S. George's Church, Hempstead, L. I.
1709	G^A A within the G , pellet below, shaped shield..... (Francis Garthorne.)	{ Communion service, seven pieces. All with the Royal arms A R Trinity Church, New York.
1710	S H Diamond above, pellet below, in a lozenge..... (Alice Sheene.)	{ Paten. Abingdon Parish, Gloucester Co., Va.
	lit Crowned, fleur-de-lis below, shaped shield..... (John Read.)	{ Communion service. The gift of Bery Peck. S. Michael's Parish, Talbot Co., Md.
1711	C L Rose and crown above, shaped escutcheon..... (Jonah Clifton.)	{ Two-handled cup. Scroll-and-Key Soc'y, Yale University.
	G^A Francis Garthorne, as in 1709.....	{ Communion service, six pieces. S. Peter's, Albany. Flagon, chalice and alms bason. Brantford, Canada. Flagon and paten. Deseronto, Canada. All engraved with the Royal arms A R

Date.	Maker's Mark.	Article and Owner.
1711	G_A Crowned, between two pellets, oval object below, plain circle..... (Wm. Gamble. Ent. 1697, but probably the mark of his son and successor Ellis Gamble, to whom Hogarth was apprenticed 1712.)	Small cup. Mrs. R. S. Ely.
	N e Shaped escutcheon.. (Anthony Nelme.)	Flagon. Maximilian Boush. Lynnhaven Parish, Princess Anne Co., Va.
1713	C_o Geo. Cox.....	Rat-tail spoon. Mrs. R. S. Ely.
1715	f_{ic} John Read, as in 1710	Paten. The gift of Leouard Vassall, Esq. Christ Church, Boston.
	G_R " within the G , shaped shield..... (Richard Greene.)	Two-handled cup. Mrs. R. S. Ely.
1716	T A Sun above, shell below, shaped shield. (David Tanqueray.)	Paten, Lynnhaven Parish, Princess Anne Co., Va.
	W.I (?).....	Chalice. The gift of Col. John Hawkins. S. Paul's Parish, Queen Anne Co., Md.
	Indistinct.....	Chalice. Great Choptank Parish, Dorchester Co., Md.
1717	F A Rose and crown above, shaped escutcheon.....	Rat-tail spoon and fork. Mrs. R. S. Ely.
	F O Mitre above, mullet below, shaped shield..... (Thos. Folkingham.)	Chalice and paten. North Elk Parish, Cecil Co., Md.
1718	B A Mullet above and below, lobed escutcheon..... (John Bathe.)	Paten. S. John's Church, Richmond, Va.
	I S Pellet above, one below each letter, z bet, lobed shield.. (Thos. Issod.)	Chalice. S. John's Church, Richmond, Va.
1719	M A Crown above, fleur-de-lis below..... (Samuel Margas.)	Paten. The gift of Ernalt Hawkins. S. Paul's Parish, Queen Anne Co., Md.
	W_A Mitre above, in a trefoil.....	Communion service. Per William Stoughton. Somerset Parish, Somerset Co., Md.
	W_i In a circle, mullet above, pellet below. (Robert Hill.)	Flagon. The gift of Col. John Hawkins, 1717. S. Paul's Parish, Queen Anne Co., Md.

Date.	Maker's Mark.	Article and Owner.
1720	F A Fleur-de-lis above, mullet below, shaped escutcheon. (Thos. Farren.)	{ Flagon and chalice. S. John's Church, Lunenburg, Va. Flagon and paten. North Farnham, Va.

OLD STANDARD RESUMED, with Initials of Christian and Surname,
but both standards allowed.

1721	P A Shaped shield.....	{ Paten. S. Peter's Church, Perth Amboy.
1722	I B Plain oblong.....	{ Candlesticks, hexagonal bases, baluster stems. Mrs. R. S. Ely.
	I S Mitre (?) above, shaped shield.....	{ Chalice and paten. S. Peter's Church, Perth Amboy.
	T F Fleur-de-lis above, mullet below, lobed escutcheon.. (Thos. Ffarer.)	{ Chalice and paten. The gift of Mr. Robt. Tucker. Christ Church, Norfolk, Va.
1724	S. W Mitre above in a hex- agon	{ Alms bason. The gift of the Rev. Henry Hall. S. James' Parish, Anne Arundel Co., Md.
	W P Pellet below, shaped shield.....	{ Chalice and paten. S. Ann's Parish, Essex Co., Va. Mr. W. Wilkinson.
1725	T L Mullet between above and below, in a circle.....	{ Communion service, three pieces. The gift of John Yeates. Lower Nansemond Parish, Va.
1731	T F Thos. Ffarer, as in 1722.....	{ Baptismal bason. Martin's Brandon Church, Va.
	C W	{ Tankard. Presented by Mrs. Mary Granby. S. Paul's, Edenton, N. C.
1732	E P Lion rampant above. (Edward Pocock.)	{ Two-handled cup. Mrs. R. S. Ely.
1733	<i>J A</i> <i>M F</i> M F linked..... (Jos. Allen and Morde- cai Fox.)	{ Communion service, five pieces, with Royal arms G R Christ Church, Boston.
1734	K A Mitre above, plain shield..... (Charles Kandler.)	{ Wine cistern. Winter Palace, St. Petersburg. (Electrotype, Metropolitan Museum, N. Y.)
1737	T R G Richard Gurney & Co. C (NOTE: This mark was first entered in 1727 by Thomas Cooke and Richard Gurney.)	{ Paten. Christ Church, Bruton Parish, Va.

CHRONOLOGICAL LIST

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The marks since the restoration of the Old Standard in 1720 having become confused and uncertain, it was ordered by the Act of 1739, which came into operation on May 28th, that the makers destroy their existing marks, and substitute for them *the initials of their Christian and Surnames*—directing, in addition, that *the new letters should in each case be of a different character or alphabet from those before used.*

Date.	Maker's Mark.	Article and Owner.
1739	 Thos. Farren.....	{ Alms bason. Jamestown Old Church, Va. Communion service, four pieces. The gift of Rev. Alex. Scott. Aquia Church, Stafford Co., Va.
1740	 Crowned..... (Lewis Dupont.)	{ Coffee-pot. Gorham Mfg. Co.
1741	 Joseph Allen and  Mordecai Fox, as in 1733.....	{ Communion service, five pieces, with the Royal arms G. R. Trinity Church, Boston. Communion service, five pieces, with the Royal arms G. R. S. John's Church, Portsmouth, N. H.
1742	 Thos. Farren, as in 1739.....	{ Tankard. The gift of Henry Trippe, 1743. Great Choptank Parish, Dorchester Co., Md.
1744	 Crowned..... (Thos. Tearle.)	{ Cream ewer. Mrs. Buck.
1745	 John Swift.....	{ Flagon. The gift of David Le Gallais. S. Michael's Church, Marblehead, Mass.
		{ Cake basket. Gorham Mfg. Co.
1747	 Thomas Heming....	{ Two-handled cup and cover. Engraved marine scene: "The Greyhound" in chase of "La Flora." Scroll-and-Key Soc'y, Yale University.
1750	 Mullet above..... (John Robinson.)	{ Alms bason. The gift of Capt. Whit- well. Christ Church, Norfolk, Va.
1751	 William Shaw and  William Priest....	{ Chalice and paten. S. Peter's Church, Salisbury Parish, Md.
	 Fleur-de-lis above, shaped shield.....	{ Baptismal bason. S. James' Parish, Anne Arundel Co., Md.
1752	 Mordecai Fox.....	{ Communion service, five pieces, with Royal arms G. R. Christ Church, Newbern, Craven Co., N. C.
1756	 Monogram in a loz- enge..... (Magdalen Feline.)	{ Speaker's mace. House of Representatives, Charleston, S. C.
		{ Table spoon. Mrs. Buck.

Date.	Maker's Mark.	Article and Owner.
1757	F. W In irregular oblong. (Fuller White.)	{ Tankard. Gorham Mfg. Co.
	<i>M F</i> Mordecai Fox, as in 1752.....	{ Flagon with Royal arms G. R. The gift of Gov. Thos. Boone. S. Michael's, Charleston, S. C.
1758	R COX	{ Cup repoussé. Gorham Mfg. Co.
1759	<i>W G</i> Shaped escutcheon.. (William Grundy.)	{ Flagon. East Lynnhaven Parish, Princess Anne Co., Va.
	I ?	{ Chalice and paten. S. Martin's, Hanover, Va.
	W W. S Wm. Shaw and Wm. P Priest, as in 1751.	{ Cup repoussé. Gorham Mfg. Co.
	J. S John Swift, as in 1752	{ Sugar bowl and cover. Mrs. R. S. Ely.
	F. W Fuller White, as in 1757	{ Baptismal bason. S. John's, Portsmouth.
1760	<i>M F</i> Mordecai Fox, as in 1752.....	{ Alms bason and paten, with Royal arms G. R. Trinity Church, New York.
		{ Paten with Royal arms G. R. The gift of Gov. Thos. Boone. S. Michael's, Charleston, S. C.
	E C	{ Salver. Great Choptank Parish, Dorchester Co., Md.
1761	<i>D S</i> Shaped escutcheon.. <i>R S</i> (Daniel Smith and Robert Sharp.)	{ Baptismal bason. The gift of Mrs. Apthorp. Christ Church, Cambridge.
1763	<i>F W</i> Fuller White.....	{ Flagon. The gift of Mr. Charles Perkins. Christ Church, Norfolk, Va.
1764	T. C Thos. and Wm. W. C Chawner.....	{ Table spoons. Mrs. R. S. Ely.
	<i>C H</i> Crowned..... (Thos. Heming.)	{ Chalice, with Royal arms G. R. Trinity Church, New York.
	L. B Louis Black.....	{ Coffee-pot. Gorham Mfg. Co.
1766	<i>W h</i> William Howard...	{ Small cup. Mrs. R. S. Ely.
	<i>C H</i> Thos. Heming, as in 1764.....	{ Alms bason, with Royal arms G. R. Trinity Church, New York.
		{ Flagon, with Royal arms G. R. Christ Church, Bruton Parish, Va.

CHRONOLOGICAL LIST

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Date.	Maker's Mark.	Article and Owner.
1766	I C Monogram, shaped shield	{ Paten. S. George's Church, Hempstead, L. I.
1767	E · C (?) as in 1760.....	{ Chalice. Great Choptank Parish, Dorchester Co., Md.
1768	I · C. John Carter (?).....	{ Salver. Mrs. R. S. Ely.
1769	I D John Darwall.....	{ Tea-pot. Gorham Mfg. Co.
1771	Indistinct.....	{ Chalice. S. John's Church, Richmond, Va.
1772	T · W	{ Coffee-pot. Mrs. Buck.
1773	Indistinct.....	{ Chalice. S. Thomas' Parish, Orange Co., Va.
	R · H Plain oval..... (Robert Hennell.)	{ Salts. Mrs. R. S. Ely.
	W C	{ Plain beaker. Mrs. R. S. Ely.
1774	J · S Mullet between.....	{ Plain tankard. Gorham Mfg. Co.
1775	T · W As in 1772.....	{ Two-handled cup, strap-handles. Scroll-and-Key Soc'y, Yale University
1778	<i>G S</i> George Smith..... (A noted spoon maker.)	{ Table spoons. Mrs. Buck.
1779	<i>D S</i> Smith and Sharp, as <i>R S</i> in 1761.....	{ Salver. Mrs. R. S. Ely.
1782	R · H Robert Hennell, as in 1773.....	{ Salts. Mrs. R. S. Ely.
1783	W S Wm. Sumner.....	{ Dessert spoons. Mrs. R. S. Ely.
1800	J E (John Emes).....	{ Chalice. First Presbyterian Church, Macon, Ga. Dedicated 1829.

Tables of the London Date-Letters

CHARACTERS OF THE ALPHABETS.

- IX. 1598 to 1618 — Lombardic capitals, external cusps.
- X. 1618 to 1638 — Italic letter, small.
- XI. 1638 to 1658 — Court-hand.
- XII. 1658 to 1678 — Black-letter, capitals.
- XIII. 1678 to 1696 — Black-letter, small.
- XIV. 1696 to 1716 — Court-hand.
- XV. 1716 to 1736 — Roman letter, capitals.
- XVI. 1736 to 1756 — Roman letter, small.
- XVII. 1756 to 1776 — Black-letter, capitals.
- XVIII. 1776 to 1796 — Roman letter, small.
- XIX. 1796 to 1816 — Roman letter, capitals.
- XX. 1816 to 1836 — Roman letter, small.
- XXI. 1836 to 1856 — Old English or Black-letter, capitals.
- XXII. 1856 to 1876 — Old English or Black-letter, small.
- XXIII. 1876 to 1896 — Roman letter, capitals.
- XXIV. 1896 to 1916 — Roman letter, small.

Care must be taken, in examining plate, to place the shield containing the date-letter with its pointed base downward, or some confusion may arise in mistaking b for q, p for d, n for u, f for j (in Cycle XVI), etc.

The date mark was altered on S. Dunstan's day (May 19th), but since 1660 the mark has been changed on the 29th May in each year, and the letter used from 30th May to the 29th May following.

IX.		X.		XI.		XII.	
	1598-9		1618-9		1638-9		1658-9
	1599-0		1619-0		1639-0		1659-0
	1600-1		1620-1		1640-1		CHAS. II. 1660-1
	1601-2		1621-2		1641-2		1661-2
	1602-3		1622-3		1642-3		1662-3
JAMES I. 	1603-4		1623-4		1643-4		1663-4
	1604-5		1624-5		1644-5		1664-5
	1605-6	CHAS. I. 	1625-6		1645-6		1665-6
	1606-7		1626-7		1646-7		1666-7
	1607-8		1627-8		1647-8		1667-8
	1608-9		1628-9		1648-9		1668-9
	1609-0		1629-0	CMWLTH. 	1649-0		1669-0
	1610-1		1630-1		1650-1		1670-1
	1611-2		1631-2		1651-2		1671-2
	1612-3		1632-3		1652-3		1672-3
	1613-4		1633-4		1653-4		1673-4
	1614-5		1634-5		1654-5		1674-5
	1615-6		1635-6		1655-6		1675-6
	1616-7		1636-7		1656-7		1676-7
	1617-8		1637-8		1657-8		1677-8
				As before.			
MARKS.							
1. Leopard's head crowned.		2. Maker's mark.		3. Date letter.		4. Lion passant.	

XIII.		XIV.		XV.		XVI.	
	1678-9		1696-7 Mar. to May		1716-7		1736-7
	1679-0		1697-8		1717-8		1737-8
	1680-1		1698-9		1718-9		1738-9
	1681-2		1699-0		1719-0		1739-0
	1682-3		1700-1		1720-1		1740-1
	1683-4		1701-2		1721-2		1741-2
	1684-5		ANNE. 1702-3		1722-3		1742-3
	JAMES II. 1685-6		1703-4		1723-4		1743-4
	1686-7		1704-5		1724-5		1744-5
	1687-8		1705-6		1725-6		1745-6
	W. MARY. 1688-9		1706-7		1726-7		1746-7
	1689-0		1707-8		GEO. II. 1727-8		1747-8
	1690-1		1708-9		1728-9		1748-9
	1691-2		1709-0		1729-0		1749-0
	1692-3		1710-1		1730-1		1750-1
	1693-4		1711-2		1731-2		1751-2
	1694-5		1712-3		1732-3		1752-3
	WM. III. 1695-6		1713-4		1733-4		1753-4
	1696-7 May to Mar		GEO. I. 1714-5		1734-5		1754-5
			1715-6		1735-6		1755-6
							

MARKS.

1. Leopard's head crowned. 2. Maker's mark. 3. Date letter. 4. Lion passant.

NOTE.—From March, 1696-7, to June, 1720, Britannia and Lion's head erased substituted for the Leopard's head crowned and the Lion passant.

XVII.		XVIII.		XIX.		XX.	
	1756-7		1776-7		1796-7		1816-7
	1757-8		1777-8		1797-8		1817-8
	1758-9		1778-9		1798-9		1818-9
	1759-0		1779-0		1799-0		1819-0
GEO. III. 	1760-1		1780-1		1800-1		GEO. IV. 1820-1
	1761-2		1781-2		1801-2		1821-2
	1762-3		1782-3		1802-3		1822-3
	1763-4		1783-4		1803-4		1823-4
	1764-5		1784-5		1804-5		1824-5
	1765-6		1785-6		1805-6		1825-6
	1766-7		1786-7		1806-7		1826-7
	1767-8		1787-8		1807-8		1827-8
	1768-9		1788-9		1808-9		1828-9
	1769-0		1789-0		1809-0		1829-0
	1770-1		1790-1		1810-1		WM. IV. 1830-1
	1771-2		1791-2		1811-2		1831-2
	1772-3		1792-3		1812-3		1832-3
	1773-4		1793-4		1813-4		1833-4
	1774-5		1794-5		1814-5		1834-5
	1775-6		1795-6		1815-6		1835-6
 	As before.		As before.		 		
MARKS.							
1. Leopard's head crowned. 2. Maker's mark. 3. Date letter. 4. Lion passant.							
And (from 1784) 5. Sovereign's head.							
NOTE.—The leopard's head is without a crown after 1822-3.							

XXI.		XXII.		XXIII.		XXIV.	
	1836-7		1856-7		1876-7		1896-7
	VICT. 1837-8		1857-8		1877-8		1897-8
	1838-9		1858-9		1878-9		1898-9
	1839-0		1859-0		1879-0		1899-0
	1840-1		1860-1		1880-1		1900-1
	1841-2		1861-2		1881-2		Edward VII. 1901-2
	1842-3		1862-3		1882-3		1902-3
	1843-4		1863-4		1883-4		1903-4
	1844-5		1864-5		1884-5		1904-5
	1845-6		1865-6		1885-6	The marks vary in size according to the size of the article stamped.	
	1846-7		1866-7		1886-7		
	1847-8		1867-8		1887-8		
	1848-9		1868-9		1888-9		
	1849-0		1869-0		1889-0		
	1850-1		1870-1		1890-1		
	1851-2		1871-2		1891-2		
	1852-3		1872-3		1892-3		
	1853-4		1873-4		1893-4		
	1854-5		1874-5		1894-5		
	1855-6		1875-6		1895-6		
As before.		As before.		As before.		 	
MARKS.							
1. Leopard's head. 2. Maker's mark. 3. Date-letter. 4. Lion passant.							
5. Sovereign's head, to 1890. The first 4 marks after 1890.							

London Hall-Marks

	LOMBARDIC CAPS...1598	Jas. I.	1603	1605
	ITALICS, SM.....1618	Chas. I.	1625	1649
	COURT-HAND.....1638	Crom. II.	1653	1658
	BLACK-LET. CAPS..1658	Chas. II.	1660	1685
	* BLACK-LET., SM..1678	Jas. II.	1685-88	1702
	COURT-HAND.....1696	Anne	1702	1714
	ROMAN CAPS.....1716	Geo. I.	1714	1727
	† ROMAN, SM.....1736	Geo. II.	1727	1760
	BLACK-LET. CAPS..1756	Geo. III.	1760-1820	
	ROMAN, SM.....1776			
	ROMAN CAPS.....1796			
	ROMAN, SM.....1816	Geo. IV.	1820	1830
	OLD ENGLISH CAPS, 1836	Wm. IV.	1830	1837
	OLD ENGLISH, SM..1856	Victoria	1837	1901
	ROMAN CAPS.....1876			
	ROMAN, SM.....1896	Edward VII.	1901	

The date mark.

Each alphabet with one () exception consists of twenty letters; J, U or V, W, X, Y and Z, being the letters omitted.*

Four marks.

1. Lion passant.
2. Large leopard's head crowned.
3. Date-letter.
4. Maker's mark.

1. Lion's head erased.
2. Britannia.
3. Date-letter.
4. Maker's mark.

(† From 1739-1755 shaped shield.)

1. Lion passant.
2. Small leopard's head crowned.
3. Date-letter.
4. Maker's mark.

1. Lion passant.
2. Small leopard's head crowned (from 1822 without crown).
3. Date-letter.
4. Maker's mark.
5. Sovereign's head (from 1784 to 1890, when duty was abolished).

1. Lion passant.
2. Small leopard's head.
3. Date-letter.
4. Maker's mark.

1697 standard raised to 11 oz. 10 dwts.—1720 old standard revived.
(175 oz. Troy = 192 oz. Avoirdupois.)

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The date, unless otherwise noted, is that of the first year the name appears in a Directory. *Mentioned in Chronological List, A Apprentice, AD Advertisement, B Born, C Catalogue of English MSS, D Died, F Freeman, F P Federal Procession, R C Record Commissioners.

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